

# ZION'S HERALD

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**HOW ARE YOU?**—The familiar terms of social intercourse are often only amalgams of pious ejaculations. "Good bye," is "God be with you." "Adieu," is "To God."—"I commit you," being the understood addenda of the benediction. "How do you do?" and "How are you?" had originally a much deeper spiritual significance than they now usually possess. They referred to the soul, as well as the body; to the soul, more than the body. Is thy soul prospering? Is thy heart right and happy? Are you healthy of heart? Is your life hid with Christ in God? The foundation of all families and nations, is an earnest sense of the reality of spiritual and eternal things. There was propriety in the Roman legend that Numa, the lawgiver of their State, met a goddess daily at a fountain, still shown in the Campagna, and from her learned what laws to enact for his realm. There was an instinct in Napoleon's frequent declaration, that he was but the child of fate; that God had raised him up for His needs, and not that he had raised up himself for his own ends. The deeper this conviction, the calmer and stronger the soul. We should carry it into our daily talk. Our greetings and partings should be seasoned with this salt.

You, my brother, my sister, how is it with you? As your eye catches these familiar words, let them catch their deepest meaning. How is it with your soul? Are you prepared for that great change? Are you looking for and hastening after the coming of the Son of Man? Are you growing in spiritual knowledge and love? How are you? Your body may be sick or well. Some of you have sick bodies, and must have them till they drop to pieces by sheer inability to longer hold their vital force. You cannot cure that seated disease. You never can cure it. You know it. It is age, it is some humor that has seat and sovereignty in your members, it is a cough that clings to the lungs, it is a weakness in some of these inward parts that will never know health. "If I should be without pain a single day," said a lady who was considered a well woman, "I should expect to die." So may it be with you. How are you in soul? Is that weakening body contrasted with a strengthening spirit? As the earthly house inevitably decays, is the spiritual house renewed day by day? Or is your spiritual body more decayed than the physical? Does it lie dead in a dying body?

How are you? Your body may be healthy. Is your soul? It does not take long to kill the body. Those Richmond gentlemen, crowded in that elegant hall, listening to the exciting trial of contending mayors, how little they dreamed that death yawned at their feet! They leaned over the gallery; they pressed to its front to get a better view of the scene; that gallery, for the sake of ornament, had been bereft of its pillars. The mass bowed under their burden, and sunk slowly forward and downward. Crash goes the timber, down on the heads of the crowd below, down through the floor into the room below, whirling all around its hideous ruin into one common gulf of death. "How are you?" then, meant more than a passing ejaculation. From the groaning mass came cries of agony over sin, "O that I had repented, and forsaken my sins, and believed on the Lord Jesus Christ,"—came sounds of praise,—"O death, where is thy sting?" What made these to differ? Christ and preparation. So, too, could we know the cries on that "City of Boston," as she sunk in the like vortex of the sea, we

should hear like different sounds? O sinner, prepare. "In such an hour as thou thinkest not, the Son of Man cometh!" "Be wise to-day, 'tis madness to defer." Let thy soul be made whole in Christ. When you ask or answer the common inquiry, apply it to your spiritual condition; and may you be enabled to say to all such questions, "Well, I thank you," well in heart, well in hope, well with man, well with God, well for this life, well forever!

**THE RIGHT STEP.**—Many have asked, how shall we reach our Roman Catholic brethren? Denunciations only make them harder and hotter against the truth. They sit down in their ignorance and bondage, without any feeling towards them on the part of their Protestant neighbors, but fear and dislike. They worship the Virgin, listen to prayers they never understand, and that never directly present their case before God, never read the Bible, and are to us as the heathen men and publicans were to the Jews. John Wesley found a way to their hearts. We can. In the last Boston Preachers' Meeting, Rev. Mosely Dwight thrilled all hearts by some very practical statements as to his late success in visitations among these people. He finds them accessible. He prays with them, and they, never having heard a priest pray in their own language, are filled with joy at the voice of prayer that comes home to them individually, that is not general but special; that addresses Christ, and not the Virgin. They buy his Catholic Testaments, or receive them as a gift, and often thank him for his prayers, a compliment that does not show irreverence, so much as gratitude for the new, strange blessing that thus comes upon them. He finds among these families many Protestant husbands, with Roman Catholic wives, and a less number of Romanist husbands with Protestant wives. The former wives are more tender and approachable than those whose relations are entirely of the Roman Church. He thinks many of them can be brought to the true light. This is the right course. It begins at the bottom, and will work up. Many of our ministers, who are unable to take full work, could be well employed in this service. It is far better than peddling books, or getting lives insured. It is legitimate to their profession. The Evangelical Alliance should employ them as agents. Their own churches should send them out. May this good seed, so wisely sown, bring forth, through a multitude of like faithful workers, abundant fruit. Let all churches and ministers act on this hint. Don't wait for missionaries. Go yourself. Your poor Irish brethren and sisters are at your door. Go and see them. Talk with them. Pray with them. Give them the Bible. You can bring them to Christ, and thus destroy the Man of Sin that has had so long and unresisted dominion over them!

**WONDERS NEVER CEASE.**—Before gunpowder was invented, it was a slow process to chisel the rock out of its place. The bow and spear might do for war, and were good enough for such service, but what should help peace to her greater victories? This invention, though perverted to the destruction of man, has, like the printing-press, steam, the compass, the telegraph, which have also been perverted, been much more conducive to his prosperity. It has made railroads possible. It has lifted valleys, and sunk mountains. It has scooped out basins for cities, and

wrought mightily for good. Several attempts have been made to supersede it, but they have been generally unsuccessful. Gun Cotton and Nitro-glycerine are the chief of these substitutes, but the peril of handling them, and the readiness of their explosive power, have prevented their general adoption. The inventor of nitro-glycerine, Mr. Dittmar, a German gentleman, has manufactured another compound, which he calls Dualin, probably thereby signifying its composition from two leading substances. This can be made with wood, and carried safely in any form. It is of remarkable power. Experiments made last week, in Brookline, astounded the spectators. A small quantity was placed on a granite boulder, several feet square, and two feet thick; a few shovels full of earth were cast over it, and the rock was rent into four pieces by the explosion. Another rock, less compact, after like arrangements were made, was torn into a hundred fragments, and yet nine tenths of the power was not put forth. Mr. Dittmar's wife accompanied him, and, he being sick, assisted in making the arrangements, she seeming to know as much about the matter as he. If as safe and as powerful as these experiments suggest, the invention will open new ways for man in the path of progress. Mountains can be bored cheaply and safely, and the earth brought more easily and speedily into its destined unity.

It would be a curious illustration of the catholicity of the Methodist Episcopal Church, if the decision of Lay Delegation should rest with the Conference in Germany. The vote has already been taken in three continents, Africa, Asia, and America. It will be concluded in Europe. It is possible that the vote may be so close, that the last will have the decision in its power. Whether so or not, the fact itself is very noteworthy. The Holy Catholic Church, holy and universal, has no other organic expression like this. No other body of believers is thus constituted. Only one organization possesses it; but that calls itself *Roman Catholic*, limiting its own pretension by its very title, and by the claims it sets up, that a heathen capital should be the mother of the Church of God. The Christian Catholic Church, or to unite the two claims of Greek and Roman churches, the Catholic Orthodox Church, has more than one form, but no one gives all its members equal authority in its general council, and submits its workings to the approval of all its churches. The Methodist Episcopal Church in this act shows how worthy it is of being called the Catholic Orthodox Church.

**A NEW THING:** A Jewish congregation, soliciting money of Christians to build them a synagogue. They make this appeal:—

"The 'Congregation Miskan Israel,' of this city, propose to build an house unto the Lord their God; but being poor though Jews, they respectfully appeal to the liberality of Christians to aid them. No Christian can read the first five verses of the 9th chapter of Romans, without a feeling of kindness towards those 'who are Israelites, to whom pertaineth the adoption and the glory,' etc., 'of whom, as concerning the flesh, Christ came.' S. K. Cohen, 76 Union Street, is chairman of the Building Committee."

Let all believers in Christ read the eleventh of Romans, and help these heirs of the same promise, even in their shadowy state of faith. Such gifts will open their eyes, as Christ did their ancestors'.



## Original and Selected Papers.

## A VISION.

BY REV. HORATIO N. POWERS, D. D.

Before me a rose a realm  
Silent, and vast, and vague with shapes unborn,  
Which fiery hands, with fateful force, did whelm  
Ere dawned the natal morn.

Myriads whose pulses beat  
Delicious tune with the maternal blood,  
Struck where Love's trusts are most divinely sweet,  
Sank in the shoreless flood.

The frailest frames of men,  
Faint embryo forms that held the soul in place,  
Dim miniatures of all that fills the plan  
Of the great human race.

What might have been, I said,  
Had these pale buds but come to Nature's flower;  
What perfect fruits from royal boughs been shed—  
The ages' golden dower!

What stalwart sons of light,  
Regal with Wisdom's sceptre and its crown,  
What daughters making love's dominion bright,  
With virginal renown!

What lips of glorious speech,  
What clear-browed sovereigns o'er Thought's choir  
Spheres.

What valiant hands to guard the height, and reach  
The prize of waiting years!

What souls to take the morn  
Of God's great glory in their eager eyes,  
And, trampling down all baseness with swift scorn,  
To duty's summits rise!

What that is fair and true—  
Beauty whose splendors awe profane carers—  
Imperial natures that exhale the dew  
Of marvellous loveliness.

What that might not have grown  
To lordliest stature, grand in heart and brain,  
Bequeathing gifts that flash from zone to zone  
An unextinguished flame.

Victims of cruel doom,  
What are they, or what not, in that strange deep,  
Where smitten, birthless, falls the leaden gloom  
Of their mysterious sleep!

Shall cold oblivion hold  
Her pall forever o'er this countless host?  
Or shall they yet, with starry angels, hold  
The crowns their mothers lost?

CHICAGO, Dec. 2, 1869.

N. Y. Independent.

## DR. GUTHRIE.

BY REV. HENRY BAYLIES, A. M.

I listened to Spurgeon and Panshon in London on the same Sabbath. Both were faulty in manner and open to severe criticism. They were so unlike that they could not be compared, only contrasted. Spurgeon seemed to forget his sermon in his overwhelming solicitude in behalf of his hearers; Panshon seemed to forget his hearers in his solicitude to pronounce his discourse in the studied phrase in which it had been prepared. Dr. Guthrie of Edinburgh seemed to me to combine the excellencies of both these famous preachers without the defects of either. To say he had no faults would be to pronounce him more than human. To criticize him, however, would be hyper-criticism. I think I am not alone in the opinion that Dr. Guthrie is, all in all, the greatest preacher in Europe.

It is not my purpose, however, in this paper, to defend this position, being content to let it pass for what it is worth. I only propose to sketch a visit to his church and a personal interview with him in his vestry. At this time he was in health and preaching in St. John's Free Church, of which he had long been pastor. Visiting his church on Sabbath afternoon, one was quite sure to hear him, while at other hours, he would often be disappointed. A stranger would not be impressed with an especial feeling of welcome as he read a "notice," on the front gate of the church something like this: "Persons not hiring seats will go to the school-room beneath the church." As I did not hire a seat, I passed down the hill into the basement, where I found 150 or 200 men and women in waiting. While the first Psalm was being sung, the door opening up into the church, was unlocked, and such a rush would do credit to a theatre or lecture room. When I brought up the rear and entered the audience room, every seat in the spacious room was occupied, and I gained only a standing place at the head of the gallery stairs.

The singing (dull and dozy, like all I had heard in Ireland and Scotland) over, the Dr. began his prayer, before the congregation were at all quiet. His prayer was prayer—thoughtful, earnest, importunate and accompanied by a great deal of bodily motion and contortion. Before he had pronounced the amen of his prayer, he seized his Psalm-book, opened it, and was in full blast reading, before the audience were seated. His Scripture Lesson was Heb. xi. With equal haste he again grasped his Psalm-book and gave out the 34th Psalm. Before the singing was ended he was on his feet, and hardly had the voice of song ceased, when he announced his text. This, however, was done with remarkable moderation: "We walk by faith, not by sight." He announced this as the continuation of his last Lord's day discourse. His introduction was illustrative of faith in which, most prominently, he likened the

revelations of the telescope in bringing distant objects nearer and making dim objects clear, to the revelations of faith. I will quote only one passage from the notes of this discourse, not because it was the most eloquent, but for the sentiment thus expressed by a Scotch Presbyterian minister: "Minister worship, Bible worship, Sabbath worship are equally sin as the image worship of Popish service. Why are so few good? Some answer because of the sovereignty of God. Not so. The explanation lies nearer home. God is honest when He says, 'Come unto me, all ye ends of the earth and be ye saved.' Don't put that on God: it belongs to the Devil. Why do not preachers bring more souls to Christ? Because they trust too much to their sermons. Like Gehazi, they lay the staff, no matter whether it be ebony or ivory, upon the face of the child, and expect that will bring to life. We must trust in the Holy Spirit. Adam Clark, when asked by a young preacher how to preach, replied, 'Go and study yourself to death and then pray yourself alive again.' That is the way."

The discourse was earnest throughout. Though addressed to the emotional rather than to the intellectual, the most frigidly intellectual hearer could but admire the discourse and be profited by it. He seemed quite careless of manner, or language, or rounded, polished periods, provided he could only persuade his hearers. The most ignorant of his audience could readily understand him, and the most learned could admire.

Dr. Guthrie was, at the time I heard him, sixty years old. I should judge him six feet four in height, not heavy and yet not slight. His head is full size, with high and full forehead, a little bald, the hair combed forward so as to quite cover his ears. His face is rather small, especially for a Scotchman, is smooth-shaved except a little gray beard left forgetfully beneath his ears. While speaking he seemed very uneasy, twisting his body as only a long and lean man can. Frequently he shoved his right hand impetuously into an outside pocket of his gown, and frequently used the back of the forefinger thereof to wipe his uneasy and dripping nose. He evidently speaks without embarrassment, for his mouth seems always supercharged with saliva, which sometimes overflows, unless he is expert at catching it with his oft-used handkerchief or his often substituted long forefinger. He occasionally indulges in broad Scotch, as "Who hath bewetted ye;" "Strawled," for strolled; "Rawling away," for rolling.

Sermon over, a "penny collection" taken, and the audience were dismissed. I took a seat in an ante-room or vestry near my standing place, to avoid the crowd in stairs and in aisles. A babe was there waiting baptism. Thinking this a favorable opportunity to enjoy a nearer view of this truly great man, I kept my sitting. The Dr. came in hurriedly and appeared to be in great haste. He took off his bands and threw them on a table, threw off his gown upon a settee, cast hurried looks at me two or three times and while in his shirt sleeves addressed me, saying, "I ought to know you." I replied, giving my name, stating I was from America. He at once reached out his long arm and gave me a cordial grasp of the hand, saying, "I am very glad to see you; I would ask you to call and see me if I were not going away to-morrow for my vacation; but if you are here in August and September, I shall be very glad to see you." He then turned quickly and spoke to a Mr. Bell, and then again to me, asking what part of America I was from. When I remarked, incidentally, that I was a Methodist preacher, he replied, "I know a good many Methodists; we are greatly indebted to the Methodists. Methodism saved the Church in this land. Your body is the most numerous in America." He then turned to a boy making some request, and again addressing me, said, "I wish I was to be at home, but if you are in the city you must call in August or September. I have been invited to visit America, but do not know as I ever shall; I would like to." He then proceeded to the baptism, which was performed quite impressively. After baptism I arose to go, when he took my hand again, accompanied me to the stairs, and said, in reply to my remark relative to his position on the question of Slavery, "I hope you sympathize with me; you must crush out slavery and every other sin that mars the beauty of your beautiful land. Good-by: blessings upon you."

He seems to be in earnest in everything. Entranced by this earnestness, one soon forgets or does not see a certain coarseness in pulpit voice and manner which strikes a stranger as the result of a want of early cultivation. By his thoroughly cordial manner in social intercourse, he at once disarms the stranger of all embarrassment and wins his love.

No one can be more impressed than myself with the imperfectness of this sketch, yet such was Rev. Thomas Guthrie, D. D., of Scotland, as I saw him.

## AN ALLEGORY.

(PART SECOND.)

The garrison at Hebron knew that Eliab had felt much dissatisfied with his appointment the past year; and as he had taken a journey to Sharon and the sea-shore, for his health, sometime before the meeting of the council of war, they were in doubt if he would give them a fair representation; and it was judged best to send Ahaz to state the facts in the case. As Jared retired, Ahaz stepped in and requested an interview. "I am sent," said he, "from Hebron, as we thought we had reason to fear Eliab might

not inform you of all our difficulties. The truth is, he came to us with a sad heart, and with tears said, 'Why am I sent into this hill country? Some of the captains of thousands have had designs upon me.' It is very doubtful if I survive the coming year. My removal has really prostrated me!" Ahaz continued: "I tried to comfort him saying, 'If the God of Abraham shall go forth with us, there will be no danger.' After a few days I took him out to reconnoitre the enemy's fortress, when suddenly some of the Anakim on the tower exhibited their full proportions, at which Eliab was seized with palpitation of the heart, turned pale, and would have fallen, but I caught him, and soothingly said to him, 'Don't be afraid, brother: they can't reach us with either sling or bow.' But his nerves received a shock from which he hardly recovered. He was always in fear something might be done to offend and bring the enemy upon us. He whispered to some of his confidants before he left, that he had forever done with the hill country, and he knew a way by which he could get about such a station as he wanted, or else he should tender his sword! We think you ought to know his secret design and be prepared for such men."

Hophni feared he should have no time to speak with the general before the council met. He entered and after introduction, said: "I will come to the point at once. We are in a state of confusion and anxiety at Bethel, and something must be done to quiet and harmonize the camp. We think it best to have Samuel removed, for he has lost the confidence of the greater part of the men of war, and a stranger would be more likely to conciliate their feelings." Joshua looked at him with surprise, and said, "What is the matter with Samuel? I expected him to remain another year." "Well, we had some fears he would not do before he came, as certain captains stopped with us over night when they returned from the council last year, and gave some *sty hints* that we must now *scour up our armor*." The captains of tens, they said, "may get displaced if they don't hold their weekly trainings;—tardy warriors must look out," etc. Such intimations put us upon our guard, and we watched all his movements. He called together all the men of war and their wives. His discourse was good at first, but he carried the matter too far, and *hurt our feelings*, and we have not got over it to this day. He said: "This is a consecrated place. Here our father Jacob slept, and saw a vision of angels, and made a vow, and set up a stone, and anointed it, and called this place Bethel, the house of God. Here let us consecrate ourselves anew unto the God of our fathers, and pray for strength against our enemies, who have fortified themselves in this mountain." Thus far, we were all pleased with his address; but, very unhappily, he proceeded to *personalities*, attended with severe reflections, which were too much to be endured. He continued: "When our father Jacob returned from Padanaram, and was coming up to this place to perform his vow, he ordered his family and servants to bring their *strange gods* and their *jewelry* to him, as it was entirely improper for them to appear at Bethel arrayed in heathen ornaments. He hid them under an oak, that they might never more be led into idolatry: but by the appearance of this assembly, we might suppose somebody had found that *pot of jewelry*, and distributed it in the camp. Can that which was improper to be worn at Bethel in Father Jacob's day, be proper now?" We saw the point at which he was aiming, and we told him that long since that time Moses commanded our fathers and mothers to borrow or ask from the Egyptians jewels of gold and jewels of silver. They did so, and obtained a vast amount. 'How can it be wrong to wear that which the Lord directed them to obtain?' He replied: 'You should understand that the Lord designed to have a tabernacle in the wilderness, which should be ornamented with much fine gold, and golden vessels of the sanctuary, by which Israel should be taught the purity of his service. The Lord would make use of this jewelry to test the sincerity of their love to Him and His worship; and in this way the people should be brought to know their own hearts. Some of the people came to Aaron and said: "Make us gods," etc. Aaron dilled for their jewels: and the idolaters in heart gladly gave their ornaments to make a calf before which they could play and dance. You know the sad effects. Afterwards Moses proclaimed: "Whosoever is of a willing heart, let him bring an offering unto the Lord, gold, and silver, and brass." Then all the true worshippers of God brought their jewels for the tabernacle. The Lord's tabernacle at Gilgal now needs repairs, said he, and we will repeat the test. Whosoever has a willing heart, let them bring an offering to the treasury of the Lord to repair His sanctuary.' Then was there confusion in the camp. "Our wives and daughters lifted up their voices and wept. Our young men said, 'Samuel is meddling; and we protest against his hurting the feelings of our mothers and sisters in this way.' While some of our aged men and women spoke up and said: 'There, Samuel, now you have done the right thing. You have attacked the enemies in the heart, and if these enemies were but thrust out, then one of us might chase a thousand, and two put ten thousand to flight.' The young men will not fight under Samuel. We think if you would send us Joab, all would be well. He visited us, and sympathized with us: and we learn his wife and



daughters wear jewelry, and the very sight of them would be most cheering to the afflicted minds of our wives and daughters. Besides (giving an expressive nod), perhaps Joab indulges a little himself. Only let us have him, and all our troubles are at an end. Excuse my detaining you, but I wanted you to know our trouble."

The council was called to order: and matters were in a state of progress: but the stationing business was found very difficult, as all wanted popular commanders, and such could not be obtained. There were so few who had obtained a great name, that there was great excitement about who should secure their services.

As soon as the session concluded, Ahira, an old friend of Joshua, and Anak, a Hivite, who had become a proselyte of the gate, desired to have some time with the general, as they had a dispatch from the vale of Shechem, where they had made extraordinary improvements, which ought to be definitely understood, as this may at no distant day become a model station. "Speak on, brother," said Joshua; "I know very little of leisure." Ahira began: "You know our station embraces Jacob's well, and the parcel of land he gave to his son Joseph, where his bones were buried: which makes it truly consecrated ground. Some Hivites had formed an alliance with the Shechemites, and given us much trouble. Ezra had been with us two years, and ordered us to carry our swords with us in our daily business, that we might defend ourselves against our treacherous spoilers. But when Nimrod came among us two years ago, he called the assembly together, and told us he did not like this kind of warfare, and had determined to use moral suasion, as he believed that would produce better results. Our enemies soon heard of his method of warfare, and said among themselves, 'He must be a man of good sense, and no doubt has a cultivated intellect, and we should like to form an acquaintance with him.' When Nimrod went abroad, he left his sword at home, and advised us to do the same. 'Then,' said he, 'we shall convince them that we are not hostile in our feelings, and have confidence in their generosity, and in this way we will win them over to the truth.' Nimrod became greatly beloved, especially among the young people, with whom he deeply sympathized that they had been required to wear their armor at all times. He thought the time had come for them to enjoy relaxation; that it would give good evidence of charitable feelings to invite the young Hivites to their social circles, and to learn their methods of recreation. For, through a superstitious fear, our fathers had taught us that such diversions were sinful. 'Now,' said he, 'be careful, and remember that it is not the use but the abuse of such festivities that renders them sinful. We must all the while use moral suasion, and always close with a sacrifice of prayer to the God of Abraham, and thus familiarize them with the service.' We soon saw the good effects. Nimrod attended the entertainments, and introduced the young Hivites to special attention, who declared they never enjoyed life better in any place. They in return invited Nimrod and the young people to their festivals, and requested him, as usual, to offer the sacrifice at the close, and all passed off delightfully. But some of our fathers and mothers gave us much trouble with their predictions of consequences, and did really awaken fears in us as they told us how they fought in their days, and what glorious victories they gained by the strong arm of the Lord of Hosts. 'But now,' said they, 'your moral suasion is a beautiful substitute for the hard-fought battles of former times. Hear our warning. You are in tenfold more danger of being made captives to Baal than they of becoming true proselytes to the worship of the God of Israel.' When Nimrod heard that they troubled the people, he said unto them: 'It is one of the weaknesses of old age to oppose improvements. But we believe in progress, and in keeping up with the improvements of the age. We are determined to obtain full victory over our enemies, and why should you complain if we gain our object with less carnage than you once delighted in? If you have no heart to help us, we wish you not to hinder the work.' Receiving this admonition, they held their peace. It was a great relief to our young people to be permitted to lay by their armor, and give up their weekly trainings, as the method we had adopted for carrying on the war had superseded their necessity: and the captains of tens were excused from that service. Our fortress was not adapted to the wants of the times, and Nimrod conceived the idea of building anew, in a style becoming the place, provided he could induce the Hivites to aid in its erection. He knew that it was possible there might be open war again with them, and he laid a secret plan to build in a position where, in the event of a rupture, we could command their stronghold from our tower. So he proposed the matter of building to the Hivite chief, and his people were much pleased with the plan, and pledged their hearty cooperation, provided we would strictly adhere to our platform of moral suasion."

Two physicians, in consultation at the bedside of a patient, disputed as to the nature of the disease. At last one of them ended the discussion by saying, "Very well, have it your own way now, but the post mortem will show that I am right." The patient was not much encouraged.

#### WAVERING.

"Let us hold fast the profession of our faith without wavering."—HEB. x. 23.

When General Taylor fought the battle of Buena Vista, he was at times sorely pressed by the great numbers of his enemy. For a long time the fortune of the day seemed to go against our army, but the persistent general and his brave men held their main position, extorting from the Mexican commander the exclamation: "Our foe don't know when he is beaten."

Then came at last the decisive moment. Santa Anna massed his well appointed cavalry against Taylor's centre. A little corps of riflemen was ordered to receive them. The odds in numbers was fearful! But the riflemen, with a steady aim and quiet assurance, awaited the onset. The host of horsemen dashed forward, seemingly as resistless as the mountain avalanche when it rushes upon the huts of the peasants in the valley. The riflemen did not waver; but when the troopers came within the range of their deadly weapons, they were appalled by the coolness of their foe, and reined up. Fatal pause! That hesitation gave this whole advance line to destruction! Rider and horse were "in one red burial blent." The supporting line wavered, and the contagious wavering was communicated to the whole attacking force, and the victory remained with the unwavering few.

The army of Christ proposes to take, in His name, the strongholds of sin. Would that we could say that His soldiers are being massed against such central points as China, India, Japan, and Africa. The Church should see to it, that the little detachment she has thrown forward against these places are kept in good heart by the fullness of their sympathy, the generous abundance of their contributions, and the fervency of their prayers. If they were withdrawn for the want of these supplies, it would cover the Church with shame. If they should waver (which God forbid) before the immense masses of their foes, and because they are only as one to millions, on whom would rest the responsibility? Let all hearts loyal to Christ inquire! Let young ministers inquire! Let us support our advanced line of attack on heathenism with millions of money and thousands of men and women who count not their lives dear unto them. And let there be no wavering!

Christian brother, has the enemy come upon you like a flood? Does he mass his forces against your feeble defenses? Have you held such long continued conflicts, with such terrifying odds, that you are ready to faint? Don't waver! The moment you do, your sword falls from your hand, and your armor becomes vulnerable at every point. Waver, and the enemy tramples you in the dust! "Therefore stand fast in the Lord, dearly beloved."—Phil. xiv. 1.

"Ne'er think the victory won,  
Nor lay thine armor down;  
The work of faith will not be done  
Till thou obtain the crown."

#### THE LORD WILL PROVIDE.

In some way or other the Lord will provide;

It may not be my way,  
It may not be thy way;  
And yet in His own way  
"The Lord will provide."

At some time or other the Lord will provide:

It may not be my time,  
It may not be thy time;  
And yet in His own time  
"The Lord will provide."

Despond, then, no longer, the Lord will provide;

And this be the token—  
No word He hath spoken  
Was ever yet broken—  
"The Lord will provide."

March on then right boldly, the sea shall divide:

Thy pathway made glorious,  
With shoutings victorious  
We'll join in the chorus,  
"The Lord will provide!"

American Messenger.

**NATURE AND BEAUTY.**—How is it that Nature makes the most beautiful things just as cheaply as the homeliest? Men, on the other hand, will turn you off useful homeliness at moderate prices, but charge for exquisite beauty such rates as will forever keep it from the hands of the multitude! It is very plain that men are not naturally workmen in beauty. They take to it awkwardly. Not one in a thousand who aims at the production of the beautiful succeeds. Nature hits almost every time. Man, who boasts himself the eldest-born and heir of Nature, has not inherited his mother's skill. What birds she makes equipped in feathers and tuned in song—myriads every year—and keeps up the tone of color and pitch of music without faltering or forgetting! What marvelous impressions she makes of flowers without marring the forms or hurting the colors! It is curious to see how Nature works—how prodigally and yet fearfully. Aside from the great harvest of beauty, the heroic pictures in the meadows, and the panoramas of the sky, she seems to have a love of nooks and corners, and dabs in an effect in some out-of-the-way place, on a neglected stump, on a stone-heap, or on the weather-side of a homely rail, that makes a man's eyes dance with pleasure. But few see these little love-notes which Nature writes to Beauty. The finest

things—the sly and arch things, the mystery of beauty, the whisperings, and glimpses, and secrets, the mischief and waggery of Nature—men seldom perceive. They imagine Nature to be always in a heroic mood, thinking about hemispheres, oceans, eclipses, and other notable things. But Nature is a gossip, and loves pets and fribbles, and sits in corners with a lapful of trifles, and laughs at the useless cares of villagers and the operose art of clumsy-handed man!—BRECHER, in the Christian Union.

#### PRAISE.

King of glorie, King of peace,  
I will love Thee;  
And that love may never cease,  
I will move Thee.

Thou hast granted my request,  
Thou hast heard me;  
Thou didst note my working breast,  
Thou hast spared me.

Wherefore with my utmost art,  
I will sing Thee;  
And the cream of all my heart,  
I will bring Thee.

Though my sins against me cried,  
Thou didst clear me;  
And alone when they replied,  
Thou didst hear me.

Seven whole dayes, not one in seven,  
I will praise Thee;  
In my heart, though not in heaven,  
I can raise Thee.

Thou griev'st soft and moist with tears;  
Thou relentest;  
And when justice called for fears,  
Thou dissentest.

Small it is in this poor sort,  
To enroll Thee;  
Even eternity too short,  
To extoll Thee.

GEORGE HERBERT.

**A STONE WALL AND TRIP.**—What joy is a wall to Trip and to Trip's young master! Trip has chased a woodchuck into the wall and every day he lives in hope of catching him. The woodchuck has spent the summer there. He goes out every morning for his clover, his salad, and his melons. At a suitable time Trip takes after him with an alacrity of throat and leg that leave nothing to be desired; and every time, he reaches the wall just in time to bite at the shadow of a tail. Alas! the world is full of shadows to man and dog. Our opportunities vanish just as we are prepared to seize them. Trip got up earlier, but the clover-eater yet earlier. Trip was in earnest, but woodchuck still more so. Trip ran for another's life, but marrot ran for his own. I can read in Trip's eyes what he is thinking: "This is just my luck, always a minute too late; I'll catch him next time, see if I don't! He's a coward anyhow." And he trots back to the house with his tongue out, to brag to the other dogs what he almost did. After all Trip is not so unlike human beings as one would think. Boys are not smart enough to catch old rats, experienced squirrels, cunning woodchucks, and diplomatic crows.

**A JAPANESE PROTEST AGAINST CHRISTIANITY.**—The *Independence Belge* says that the following protest is being extensively circulated in Japan. It purports to be signed by a number of Bonzes, or Buddhist bishops:—

The perverse religion of Jesus, the teacher from Heaven, is a calamity which menaces the empire. It is useless to repeat it once again, and for a long time there have been everywhere protests borne against it. In spite of that the fools who submit themselves to this doctrine are found in no small number among the populace. Furthermore, the men of foreign countries seek in every way to propagate it, and it is difficult to say that they will not resort to violence and force of arms.

We have learned that the Mikado is full of anxiety on this subject. We are profoundly afflicted about it, and with the desire of bringing to bear a perpetual prohibition against this doctrine, we, most unworthy as we are, who have already with Buddhism made the strength of Japan, are determined to live and die with the empire; and, despite our uselessness, are resolved to serve it even at the cost of our lives. For this reason we beg and request upon our knees that this protest may be published and posted everywhere.

**REV. LING CHING TING, AT THE CHINESE LOVE-FAST.**—"Formerly I was a very bad man, given up to all kinds of wickedness. But, thanks to God, I have heard the Gospel message, and have found the Saviour. How thankful I am that the Gospel came to Foochoo when it did. I am growing old, and if the Gospel had not come when it did, I might never have heard the joyful tidings. I remember very distinctly the time of my conversion. It was at the Sieliang Chapel, while the Rev. S. L. Binkley had charge of that appointment. His zeal and perseverance were wonderful. In all kinds of weather he was at his post, and when I saw his earnestness, I felt there must be in Christianity something I had never experienced. He led me to the Saviour, and shortly afterward I was sent to Hokchiang to preach the Gospel there. We had a hard time at first. There were many adversaries and their opposition, at times, was very bitter. The vegetarian Buddhists are very numerous both in Hokchiang and Hingdiva, and they have opposed us at every point. But thank God, the truth is making progress, and some of those who opposed are now preaching the Gospel. I feel a joy that I cannot express. Once I was the chief of sinners, but now I am a child of God. I desire constantly to thank God and the Methodist Church for this great mercy granted to me, and I pray that soon the Gospel may spread all over China. Pray for me."



## For the Children.

### A NEW NURSERY SONG.

Sippity sup, sippity sup,  
Bread and milk in a china cup,  
Bread and milk from a silver spoon,  
Made of a piece of the silver moon!  
Sippity sup, sippity sup.

Dippity dash, dippity dash,  
Wash his face with a merry splash!  
Polish it well with a towel fine,  
O how his eyes and his cheeks will shine!  
Dippity dash, dippity dash.

Rippity rip, rippity rip,  
Untie his strings with a pull and slip,  
Down go his petticoats on the ground!  
And away he dances round and round!  
Rippity rip, rippity rip.

Trittery trot, trittery trot,  
Off he goes to his pretty cot,  
Where he falls asleep with a little song —  
Where the angels watch over him all night long!  
Trittery trot, trittery trot.

### THE TURNING-POINT.

A good minister had grown weary over his books, and so threw them all aside for a brisk walk in the open air. Nothing rests body and mind like this. No brandy bitters can give such a spring to the spirits as pure, fresh air. A pleasant companion is an excellent thing in a walk, but any one may have the company of pleasant thoughts.

As Dr. B—— was passing the corner of the Park, he observed a lad with a valise in his hand just turning into the street. He paused a moment, as if uncertain which course to take. A moment's glance showed to the clergyman that the lad was from the country. Such ruddy cheeks and vigorous muscles did not grow in the shade of a city home. It flashed through the good man's mind that this boy was leaving his early home as he had done some forty years ago; and in imagination he recalled that parting scene with a feeling of gentle sadness that made him at once feel an interest in the boy before him. It is wonderful how rapidly thought can move. How much we can think of almost in an instant.

"Please, sir, will you direct me to Le Roy Street?" he asked, respectfully.

The clergyman gave the desired direction, and then added,—

"You have come from a home in the country to find a situation in the city, have you, my boy?"

There was something so kindly in the tone that it went at once to the boy's heart. A moment before he had felt so utterly alone! Now he felt that this voice was one of real sympathy, and its effect was electrical.

"My father died a month ago," he said, "and my mother has got a place for me in my cousin's store."

"Well, my boy, I trust you have had a good mother; I can usually tell by a boy's looks what kind of a mother he has. Remember all her good counsels, and be especially careful how you spend your Sabbaths. If you begin by going out to walk for your health or pleasure, you will end in the liquor saloon and all the haunts of wickedness. Anchor yourself in the church and the Sabbath school. Here is the address of mine, if you would like to attend it. Our superintendent loves boys, and so do I. Remember that the way you spend your first Sabbath in the city will very likely be the turning-point of your life. Good-by, and may God give you His blessing always."

The good man gave his hand heartily to the stranger-lad as he bade him good-by. It cost him nothing; but he knew full well how sweet such little wayside kindnesses are to the hearts of the lonely and home-sick.

"I'll walk the length of this city through to find that man's church and Sunday-school," said Robbie to himself, as he walked rapidly on, his heart cheered and strengthened by that little act of sympathy.

When the next Sunday came, however, it found him worn down with his unaccustomed tasks. A young man in the store, with whom he had formed a pleasant acquaintance, invited him to take a stroll about the city.

"I'll show you some of the sights, and treat you to a dinner of oysters down in a saloon I know of, where they keep open on Sundays. The shutters are bowed, out of respect to the day, you know; but there is always plenty to eat and drink inside on all days and hours. They have all kinds of liquors, too, and make splendid punch."

Robbie felt lonely enough that day. His thoughts ran back to his old home, and more than once the tears started in his eyes. The young man seemed so pleasant and friendly, he was just on the eve of yielding to his temptations "just this once." But then the thought of the good minister's words about this day being a turning-point in his life came back to him just in time. He politely declined the invitation, and found his way to the morning Sabbath-school to which he had been directed.

Ever afterward he felt that he had a home in that great city. A kind superintendent and a warm-hearted teacher, who welcomed him with a cordial grasp of the hand, effectually "anchored" him in the Sunday-school. His career in after-life was useful, honorable, and successful; a very marked contrast with the Sabbath-breaking boys who ran down the scale of dissipation until they reached the level of the common drunkard. Sabbath-breaking and liquor-drinking are twin cousins. — Mrs. J. E. McConaughy.

THE GRATEFUL SUPERINTENDENT! — "Just about the close of a long, hard winter," said a Sunday-school superintendent, "as I was wending toward my duties one brilliant Sabbath morning, I glanced down toward the levee, and there lay the 'City of Hartford!' No mistake about it, there she was, puffing and panting, after her long pilgrimage through the ice. A glad sight? Well I should say so! And then came a pang, right away, because I should have

to instruct empty benches, sure; the youngsters would all be off welcoming the first steamboat of the season. You can imagine how surprised I was when I opened the door and saw half the benches full! My gratitude was free, large, and sincere. I resolved that they should not find me unappreciative. I said:—

"Boys, you cannot think how proud it makes me to see you here, nor what renewed assurance it gives me of your affection. I confess that I had said to myself, as I came along and saw that the 'City of Hartford' was in"—

"No! but is she, though!"

"And, as quick as any flash of lightning, I stood in the presence of empty benches! I had brought them the news myself!" — *The Galaxy for May.*

WORDS FOR BOYS TO REMEMBER.—Liberty is the right to do whatever you wish without interfering with the rights of others.

Save your money and you will find it one of the most useful friends.

Never give trouble to your father or mother.

Intemperance is the cause of nearly all the trouble in the world; beware of strong drink.

Take care of your pennies, and they will grow to be dollars.

The poorest boy, if he be industrious, honest, and saving, may reach the highest honors in the land.

Never be cruel to a dumb animal; remember it has no power to tell how it suffers.

### ENIGMA NO. 13.

I am composed of 32 letters.

My 5, 20, 22, 8, 29, 14 is a Jewish weight.

My 19, 31 was king of Egypt.

My 4, 15, 21, 18, 8 is used in cooking.

My 32, 25, 7, 17 is a period of time.

My 30, 16, 27, 2, 10 is the Hebrew name of an ancient seaport.

My 20, 28, 13 is a Scripture measure.

My 12, 9, 24, 16, 3, 23 was the father of Levi.

My 11, 6, 12, 1, 15 is a color.

My whole is found in Psalms.

LIZZIE SOULE.

### ANSWER TO ENIGMA NO. 12.

"A faithful man shall abound with blessings." — Prov. xxviii. 20.

## Correspondence.

### LAYING OF THE CORNER-STONE OF THE ORANGE JUDD HALL OF NATURAL SCIENCE, AT THE WESLEYAN UNIVERSITY.

This interesting ceremony took place on May 5th, at 2½ p. m., a beautiful day, most auspicious for the occasion. The College Glee Club opened the services by singing an anthem, which was followed by a most appropriate prayer, by Rev. Dr. C. K. True. The Glee Club then sang the noble University song, with the chorus,—

"Then hail Wesleyans,  
Throned by the river."

The first address was then made by the venerable senior Professor of Physical Science, Dr. Johnston. He explained and defended at some length, with characteristic earnestness and good sense, the appropriateness of the name University. He showed that the fathers and founders of the institution adopted this name with a clear and adequate idea of its meaning, fully sensible of the insignificance of the beginning, which yet they saw by faith expanding into the full proportions of an old-world university. "They had confidence in the future, and were well assured that in due time the institution would grow up to the name, the appropriateness of which would then become apparent to all men." Allusion was then made to the recent benefactions, by which the two new, beautiful structures have arisen, and by which this hall of science was founded, showing that the fathers were not too sanguine in the faith that they reposed in the sons. The events of this day demonstrate this. The friends of the University should congratulate themselves on the favorable prospects now opening for the full realization of the plans of the fathers. "For many long and weary years, it must be allowed, there was little in the outward appearance to encourage hope, but even then the institution was making itself a history, and securing a hold upon the hearts of the community that would not fail, eventually, to tell in its favor. More than this, though small, and making little noise in the world, it was annually sending out a little band of devoted alumni to do battle for God and for the race, and also, in due time, to become a tower of strength to their cherished Alma Mater."

Dr. J. then dwelt on the increased demand for instruction in the physical sciences, and on proposed improvements in the college curriculum. He showed how greatly the standard of scholarship has advanced in the American colleges, since the days when a boy could graduate at 14 or 15 years of age. The edifice now about to be erected was then described, with its appointments, and the address closed with wise and appropriate remarks upon the relations of science to revealed religion.

Prof. F. H. Newhall followed in an address upon the indebtedness of all educational institutions to the Church and ministry.

Mr. Orange Judd, the modest hero of the day, was then called for. He had not prepared himself to speak, but the universal desire to see him was so intense, that though severely suffering from ill health, he consented to come forward, and made some most happy and timely remarks upon the

excessive utilitarianism that threatens to emasculate the college curriculum, avowing himself an admirer of the old-fashioned drill in Greek and mathematics. He was welcomed with enthusiastic applause. He also paid a well merited tribute to the tireless energy and faithfulness of President Cummings in advancing all the interests of the University.

A beautiful and touching hymn, composed and set to music for the occasion, by Prof. Harrington, was then sung, after which President Cummings described the documents about to be placed in the corner-stone. Mr. Judd, assisted by President Cummings, then laid the stone, and proclaimed it the foundation of a temple of natural science.

After singing an "Ode to Alma Mater" the assembly dispersed from one of the happiest occasions that it has ever been our good fortune to attend.

The building is to be of Portland stone, 94x64 feet, five stories high, including basement, laboratories, and mansard roof for cabinets, and is to cost \$60,000 or more. Although the corner stone is just laid, the building has really progressed to the second story, and it is expected that the outside work will be done by Commencement.

### PROFESSOR NEWHALL'S ADDRESS.

This is an epoch, an historic hour in the annals of the Wesleyan University. We come to lay the corner-stone of the first University building founded by one of our own Alumni. We have had, for forty years, noble and generous patrons, who have been the fathers of the University; but the first, in the long and honorable line of her sons, who shall come to build up her walls in coming generations, the leader in that grand procession, comes on the scene to-day. Let us greet him with gratitude, and crown him with fitting honors. Let us hail our brother, who has thus made his name worthy to be embalmed in the archives of our Alma Mater, with the names of Fisk, and Clarke, and Kitch, and Drew, and Cutts, and North, a connecting link between our fathers and our brethren; and to-day let us congratulate ourselves, and thank God and him, for the heart and the hand that could devise and execute this noble work.

The stone that we lay in its long resting-place to-day, is not only emblematic of the memory of him whose name these walls will bear; not only is it the corner-stone of the "Orange Judd Hall of Natural Science," but it is the corner-stone of a wider prosperity, a grander usefulness and power awaiting our Alma Mater, when the men who now stand on this spot, their children, and their children's children, shall scatter gifts like this over all these hills; for, by faith inspired by this hour, we see, locked in the rocky bosom of the river-bank yonder, halls of science and art, of literature and philosophy, waiting for the magic word, one day to be spoken by the genius of this spot, when they shall come forth, and crowd this beautiful eminence with walls and towers, perpetual as the rock from which they rise, as the river that rolls at their feet.

"The Natural Science Hall of the Wesleyan University," the name suggests the sisterhood of Faith and Science. Wesley, the great religious reformer, did more to popularize science, and to educate the masses of the people, than any other man of the 18th century. When, forty years ago, the fathers laid the foundation-stones of this University, they were impelled by the same motives that animated the founders of the oldest universities in the world, namely, to insure the religious welfare of coming generations. But they saw, at a glance, that this was impossible without intellectual culture; they felt, by the sure instinct of enlightened piety, that Science and Religion are as inseparable as the head and heart.

The vigorous childhood and youth of this institution is, however, but an incident, under a general law of our modern civilization, which will be traced out with profound interest by the historian and philosopher of the future. The nation owes the wide-spread educational influence that, for the last forty years, has poured forth from this spot, to the Christian Church, to a single family of the Christian Church; and this phenomenon, so common in our land, points to the general principle that the Christian Church has had the controlling influence in the education of the modern world.

With exceptions which only serve to make the general law more conspicuous, the colleges of the United States are under the special control and patronage of some branch of the Christian Church, dedicated to the education of the young. Sir William Hamilton lays it down as a general rule that the national clergy furnish the best gauge of the intellectual culture of a people. As a class, they are the best educated, from the public demand, and from the very nature and requirements of their profession. From their ranks come instructors of all grades and committees of examination, more than from any other single class. They are so placed that, by the duties of their profession, they exercise a direct educational influence upon the tastes and moral and intellectual habits of the people; so that while their culture is ever a type of the national culture, it also powerfully reacts upon it. Moreover, it is only men fully imbued with the spirit of the Christian religion that have been willing to undertake the toils, and make the sacrifices needful to establish most of the existing institutions of learning.

Not only so, but the first seeds of all the schools for liberal culture were sown by the ecclesiastics. The influence of the clergy upon national education has always been paramount. Sir William Hamilton lays it down as a general rule that the national clergy furnish the best gauge of the intellectual culture of a people. As a class, they are the best educated, from the public demand, and from the very nature and requirements of their profession. From their ranks come instructors of all grades and committees of examination, more than from any other single class. They are so placed that, by the duties of their profession, they exercise a direct educational influence upon the tastes and moral and intellectual habits of the people; so that while their culture is ever a type of the national culture, it also powerfully reacts upon it. Moreover, it is only men fully imbued with the spirit of the Christian religion that have been willing to undertake the toils, and make the sacrifices needful to establish most of the existing institutions of learning.

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And this, again, is a fact under a still wider law. In Egypt and the Orient, the torch of learning was trimmed by those who ministered at the altar. It is the Levite who hands to us the scroll that contains the oldest literature of our earth; histories that were ancient before Herodotus was cradled, poems that rang among the Judean hills ages before the ships of Attila swept through the Ægean to the plain of Troy, odes that thrilled through homes, and temple courts, and embattled hosts while the language of Pindar was yet babbled by barbarians, sentences of wisdom that were venerable with age while Parnassus was yet the lair of the wolf and the tiger, while naked savages yet roamed the banks of the Nile and the groves of Academeus.

The language of Tully died on the lips of a Christian teacher, and when the barbaric deluge rolled over the villas of Tuscum and the walks of the Lyceum, the light-house monasteries twinkled solitary through the murky gloom above the pitchy flood. The human mind can, it is true, never forget and forgive its gloomy servitude under ecclesiastical despotism; but let it also never forget that through five weary centuries, through the very midnight watch of the world, the ecclesiastical alone fed the lamp with oil, and that it is only by the light that he holds aloft that we see those models of ancient wisdom and beauty behind him that so set off his folly and deformity. Yes, the Christian troubadour was the nightingale of those dreary watches, and after his song had died away, in that darkest hour before the dawn, did not the lark fly up from the very altars of the Church? Did not the morning carol of Italian poetry rise to the same heavens from which at evening it had fallen?



1. It is the Church that leads us to the great classic models of style. Not simply that the manuscripts of those old masters were copied by her scribes and embalmed in her cloisters, but, more than this, she has kept alive in the world the study of those languages, which, when scientifically prosecuted, brings into play the widest range of the human faculties, broadens the soul, liberalizes while it purifies the taste, and makes the man a citizen of the international republic of letters. The very sciences of grammar and philology sprang from the needs of the Christian Church.

But the study of language is higher than the study of languages; this leads us to the realities of which words are the symbols. It is a part of the study of human nature itself, and nothing in the universe has a higher or more practical interest for man than this. Yet language can be studied only through languages, as man can be studied only through men.

These words that we daily use, these symbols of ideas, have manifold lights and shades that we never discover till we set them by the side of other symbols of the same thoughts, gathered from other tongues. So we do not really understand our mother tongue till we survey it from without, walking around it in the realm of another language. Thus Greek grammar is, as a science, better understood to-day than it ever was in ancient Athens.

As the symbol becomes more transparent, the idea behind it is more clearly seen. The old philosophers were perpetually entangled in metaphysical difficulties through ignorance of all other languages than their mother tongue; that is, through ignorance of the symbols of the same thoughts as conceived by other nations. The categories of Aristotle are easily mended by journeyman in the philosophical workshops of to-day, simply because the study of language has furnished them with a better assortment of tools. How different, indeed, would have been the whole history of philosophy, had Pericles endowed a school of Hebrew literature at Athens!

2. We have heard and read so much of the persecuting intolerance of religious bigotry, that we are very likely to forget the vast obligations that physical science owes to the Christian Church. The Church founded the schools where the grandest investigations and the sublimest discoveries of modern science have been made. Roger Bacon, the earliest of modern chemists and natural philosophers, the inventor of gunpowder and first projector of the telescope, was a Franciscan friar. Copernicus, who revolutionized astronomy, was a priest.

3. But more than this, Christianity has stimulated into wondrous vigor that study which is justly called *scientia scientiarum*, that study that directs its microscopes and its telescopes towards the immaterial universe, philosophy proper, the science of causes and of mind. God Himself is studied, apart from the naked facts of revelation, only by studying His image. The Church has set philosophy her grandest problems—problems which, above all others, have aroused the human faculties, and stimulated them to intensest exercise. The school of philosophy, from Plato to Kant and Hamilton, has been a nursery of giants.

That study is, in the noblest sense, most useful that most fully and harmoniously develops man. But there is a false utilitarianism, unfortunately popular to-day, that brands every study and pursuit as useless that does not, in some way, bring bread and butter to the table. This spirit has, to a sad extent, invaded our schools, demoralized undergraduates, enervated our courses of study, and materialized our thinking. Physics, as well as metaphysics, is degraded by this pseudo-utilitarianism. Men believe in geology, because it will cheapen coal and iron; in chemistry, because it will enable them to raise more bushels of potatoes to the acre; in astronomy, because it will guide chests of tea and hogheads of molasses to their wharves. Mechanics, to them, only means mechanical powers; hydraulics is, in their imagination, inseparable from water-wheels and mill-races; optics from spectacles and spy-glasses; mineralogy from Nevada stocks; and botany from rhubarb and camomile. These men have a fierce contempt for every pursuit and study that does not have a direct bearing on food, clothing, or lodging. Abstraction is to them but another name for nonentity, and metaphysics is simply muddy physics.

But for Christian philosophy, Natural Science is degraded into a mere morbid anatomy; the material universe, with all its splendors, becomes but a magnificent dissecting-room; and Nature is the corpse on the table.

Christian theology, always to be distinguished from the Christian religion, which, like all other sciences, is but a series of deductions and inductions, and is therefore ever open to change and improvement, gratefully acknowledges its obligations to physical science. Light that is poured upon any one field of truth, is instantly reflected upon all others. Thus to the exegetical theologian the mallet and scalpel, the microscope and telescope, have been hardly less useful than the grammar and lexicon. But for an outcry to be raised against Christian philosophy from the laboratories and observatories would be simply suicidal. Matter will not be deemed worth studying when man has lost faith in mind. All the beautiful and grandeur of the material universe are but rough models, coarse diagrams of the immaterial realities. When, then, Owen tells us that "creation is but another name for ignorance of origin," when Comte tells us that "the heavens declare but the glory of Hipparchus and Newton, and their brethren," these words are ominous of some fierce revolution that may be in store for us, when man's outraged moral sense shall rise in stormy reaction, and perhaps dethrone Bacon himself. Man will never submit to be degraded into a mere thinking machine. We can live without astronomy, geology, and geography, but we cannot live without God.

4.—Finally, not only has the Christian Church been the foster-mother of classical literature, of science, physical and metaphysical, and true philosophy, but also of that study which seeks to embody the soul's ideals in forms of beauty, that study whose halls are yet to rise upon this eminence, waiting to-day in the quarry to immortalize the happy alumnus who shall call them forth.

Art has ever owed its noblest inspirations to religion. The statues and the shrines that embody ideals of the divine are the grandest and most enduring of all the relics of art. The "statue that enchants the world" is the statue of a god, the Greek ideal of the divine beauty; the poem from whose spring all epics have flowed, bubbles from the side of Mount Olympus.

And if the turbid waters of heathen superstition flowed along such flower-enamelled banks, what might we expect along—

"Bliss's brook that flowed  
Fast by the Oracle of God?"

The frieze of Phidias is unrivaled still, but Christianity has awakened in the soul a sense of a deeper beauty that Phidias never saw. The canvas of Raphael, the marble of Angelo, the towers of Milan and Cologne, reveal a world of spiritual beauty of which Greek imagination never dreamed. The Christian masters have lifted us out of the realm of faultless physical symmetry into those of spiritual beauty; they raise us from the region where gods are degraded to men to the region where man is elevated to God, from the realm of the human-divine to that of the divine-human. And even when they fail, their failure is a sure prophecy of an Art of the future to which Grecia's beauty was as the morning-star to the morning. They fail because the Ideal, toward which they are ever struggling, and with which we ever compare them, is a sublimer Ideal than ever hovered above the Pantheon and the Parthenon.

Here then we believe we are building perpetual shrines to Science and Art to Literature and Philosophy. Let these walls rise into the sunshine and gather within their arms our children and our children's children, here to wrest from Nature her secrets after we shall have vanished from the planet, and earthly science be remembered by us as a far-off dream. Let the astronomer sweep yonder telescope, or some yet grander instrument, across the constellations ages after we have passed beyond the stars; let the models of classic taste, over which we pore and ponder to-day, be eagerly scanned by far-off generations of generous youth in nobler halls still here to rise; let the sons and the daughters of our sons and daughters gather around forms of beauty in a temple of art which the future but thinly veils from our vision, and, amidst them all, let yonder chapel hasten to lift its towers on high, pointing to that heaven whence all wisdom flows and whither all wisdom leads.

## MAINE CONFERENCE.

## FIRST DAY.

The Maine Conference began its forty-sixth annual session at Augusta, Wednesday, May 4, 1870, at 9 o'clock A. M.

Bishop Simpson announced the 77th hymn, "And are we yet alive," which was sung as Methodist ministers assembled in Conference only sing it. The Bishop then read the fifty-second chapter of Isaiah, and Bro. B. Larkin led in prayer, in which he was followed by Bro. Ezekiel Robinson. Both were fervent and felicitous. The Bishop then came into the altar, and prefaced the communion service with the most touching, soul-moving address most of us ever heard on an occasion of the kind. An abstract of it would convey little more idea than the skeleton does of the living man. He characterized this sacrament as the memorial of Jesus. As we see upon monumental stones in the cemetery the sculptured words, "In memory of" so here are they. We do this "In memory of" Jesus, of His sufferings, His death, His resurrection, His ascension, of the fact that He is our Saviour. Nothing else could be so expressive as this. It is as if He had said to His disciples, "Just as you eat this bread and it becomes part of you, just as you drink this wine and it circulates all through you, so will I do. I come into you by my Spirit. So will I be in you." So He does come into us, and becomes our life, "Christ in us the hope of glory." We cannot tell how He does it, but blessed be God He does. The Bishop referred to monuments of men, and asked "What is Jesus's monument? Not marble nor granite, not sculptured stone. Obelisks may decay, pyramids crumble into dust. The monument of Jesus is indestructible, a living church, partaking of this service 'In memory of' Him. And the monument is growing, deepening its foundations, broadening its base, increasing its altitude, and so it is to go on through the ages to the end of the world."

After the close of these remarks, the elements were consecrated and about one hundred and sixty-five persons partook. The service being concluded, Rev. C. C. Mason, Secretary of the Conference last year, came forward and called the roll. Fifty-three answered to their names. Five, who were alive at our last session, will never more hear the roll-call in this world,—the venerable fathers Heman Nickerson and D. Wentworth, and the younger brethren, G. Wingate, J. W. Sawyer, and Patrick Hoyt, having passed away during the year.

Rev. Parker Jaques was elected Secretary, Rev. A. S. Ladd Assistant Secretary, and Rev. K. Atkinson Statistical Secretary.

The Conference then voted to fix the hour of meeting at 8 A. M., to spend the hour till 9 in prayer-meeting, and to adjourn at 12 o'clock.

Rev. C. A. King, the pastor of the church with whom we met, announced that as a Union Sunday-School Convention was in session at the Baptist church, no service would be held in the Methodist church during the afternoon, but that there would be preaching in the evening by Rev. J. Fletcher. The Presiding Elders, as is the custom in this Conference, presented a list of nominations for the standing committees, departing somewhat from a time-honored custom, yet more honored in the breach than in the observance, of making the committees large enough to include all the members of the Conference.

The bar of the Conference was fixed, and the Bishop said the Conference might draw upon the chartered fund for \$30, which draft was ordered. A. W. Pottle was elected "Cashier," or Secretary to receive benevolent money.

A communication from Rev. S. M. Vail, a member of this Conference, now Consul to Rhenish Bavaria, was received and read, and he was voted a supernumerary relation without appointment.

A resolution was presented and adopted, advising that the Presbyter's Aid Society make no effective preacher a beneficiary who does not present a certificate of his receipts for the past year.

A communication from Wesleyan University was received and referred to the Committee on Education.

The transfer of I. G. Sprague, a probationer from the New England Conference, was acknowledged and ordered to be recorded.

Took up the 4th question.

The relation of A. D. Dexter was continued supernumerary without appointment, as was also that of J. J. W. Simpson. J. R. Masterman, H. Chase, and W. H. H. Pillsbury were elected to elder's orders.

The 7th question was taken up, and C. C. Cone continued supernumerary.

From R. H. Ford a communication was received, dated Silver Mountain, California, in which he stated that the last Methodist preacher he had seen was Bishop Thomson, two and a half years since. He was voted a supernumerary relation, and his case referred to a Committee consisting of the Conference Stewards, with whom Bros. Randall and Hatch were joined.

S. M. Emerson, F. Massoure, Eaton Shaw, C. C. Whitney, A. B. Lovell, N. C. Clifford, J. S. Rice, N. D. Center, and T. Hill, were continued supernumerary without appointment. T. Hillman was made effective.

Took up the 8th question, "Who are the superannuated preachers?"

B. Burnham and D. Copeland were continued in that relation, and the hour of adjournment having arrived, the minutes were read, and the Conference adjourned.

The Sabbath-school Convention in the afternoon was well attended and was an occasion of great interest.

In the evening Rev. J. Fletcher spoke ably in the Metho-

dist church, and the Sabbath-school Convention held its closing session in the Baptist church. The Convention was addressed by Rev. G. Haven of THE HERALD, in his usual forcible style, by Hon. and Rev. Mark Trafton, in a very felicitous manner, and by Rev. E. D. Winslow, of THE HERALD, in a short but effective speech. It became evident that some of the "amen" brethren thought the two last named a little ultra in some respects. The speech of Bro. Trafton was one of the best it has been our privilege to listen to for a long time. Witty, keen, pointed, earnest, it set people, parents especially, to thinking, and it can hardly be otherwise than that their cogitations should result in good.

## Our Book Table.

## STORIES.

THE LUCK OF ROARING CAMP, and other sketches, by Francis Brett Hart (Fields, Osgood & Co.), is a collection of short tales of California life, very freshly, and often powerfully written. He has an eye to catch, and a pen to note the shades and suns of the wild life of all the early, and the present mountainous California. His pictures are full of naturalness. A sense of humor possesses him, and makes his coloring tender. The great defect in the book is the practical obliteration of all sin, and its consequences. Men of the most profane habits, gamblers, wantons, murderers, all have a happy death and heaven. "Tennessee," who is so bad that his bad neighbors had to lynch him, and who dies the desperate that he lived, who ran away with his partner's wife, and was often picked up by his partner "blind drunk," is seen, in the dying eyes of that partner, sober, and shining on the hills of immortality. A profane Kentucky gambler goes off a hero. Two terribly abandoned women die martyrs, and one is clasped so sweetly in the arms of an innocent maiden,—who, with her lover, seems to be innocent only because they are fools,—that nobody can tell which is pure and which corrupt, and they are buried in the same grave. A nice Yankee school-mistress is made to fall in love with a drunken booby, whose abandoned mistress, a horrid creature, but with a streak of good in her, puts his boy into her pure arms. Another schoolmistress swears at her examination. The book is full of oaths, and its end, if not aim, is to adorn this awful life of hell with the tints of heaven. Such powers are desecrated, when applied to such ends.

## CHILDREN'S BOOKS.

THE TONE MASTERS, A MUSICAL GEM FOR YOUNG PEOPLE (Lee & Shepard), tells the story of the lives of Mozart and Mendelssohn in a pleasant manner. It is an improvement on most children's books in its detail of facts, and works in well with the new series being published by our Book Concern of popular histories and biographies.

STANDARD TEMPERANCE TALES, BILL BROCK'S INVESTMENT, and THE OLD DOCTOR'S SON (Henry A. Young & Co.), are two bulky juveniles, of the right tone and quality, encouraging temperance and virtue in the young by frightful and attractive examples.

ITALIAN ART (C. Scribner & Co.), continues the Illustrated Library of Wonders with one of its pleasantest volumes. The great pictures and great picture makers are set before the youth. Fine wood-engravings of the master-pieces are given. It is a very valuable volume, and would go well with "The Tone Masters," in every youth's library.

THE OLD CHATEAU, and INFLUENCE (Presbyterian Board), are bulky children's books, though not necessarily books for bulky children. They point good morals and religion in pleasant fiction. "The Old Chateau" tells the story of the Huguenots, and their persecutions, in a very vivid manner. It is a good volume for the times.

WONDER STORIES, told for Children, by Hans Christian Andersen (Hurd & Houghton), is a delightful number of their series of this author. From Italy and the "Improvisators" to the children, is a natural step. There is a freshness and sweetness about these tales that will make them the charm of every age, in every household. With those of Labonye, Jean Macé, and the "Golden Cap" collection, just published by Carter, they give a higher and better form of the "Arabian Nights," that will profit while they please.

OUR FATHER IN HEAVEN (Carter Bros.), is a book for youth on the Lord's Prayer. It has happy illustrations, and sound wisdom. The children will be benefited above measure by its Sunday perusal.

SCHOOL-DAYS AT RUWY, by Thomas Hughes (Harper Bros.), is profusely illustrated. This is one of the best of boys' books, except it deals too much in the English habit of fighting. It is manly, true, excellent. Every boy will grow better over it.

## New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE.
Sunday Magazine,	Lippincott & Co.	Nichols & Hall.
North American Review,	Fields & Co.	
Front Culture, Green,	D. M. Dewey,	
Bibliotheca Sacra,	Andover.	
Nursery for May,	J. L. Shorey	
Old and New,	H. O. Houghton & Co.	
Appleton's Journal,	Appleton & Co.	
Atlantic Monthly,	Fields & Co.	
Our Young Folks,	"	
Riveride Magazine,	Hurd & Houghton.	
The Little Corporal,	Sewell.	
In Spain and Portugal, Andersen,	Hurd & Houghton.	
Heart of the Continent, Ludlow,	"	
Dictionary of the Bible, Smith,	"	
Temperance Tales (2 vols.),	Henry A. Young & Co.	
Cornell's Geography,	Appleton & Co.	H. A. Brown.
Talks to My Patients, Gleason,	Wood & Holbrook.	
Life of George Peabody, Hansford,	B. B. Russell.	
Lily's Lesson, Matthews,	Carter.	Gould & Tan.
Good Health, Vol. I.,	A. Moore	
Elm Island Stories, Kellogg,	Lee & Shepard.	A. Williams & Co.
Rev. John Scudder,	Harpers,	
Life of Bismarck,	"	
Buffed, Goddard,	"	
Life of Josephine,	"	
Lives of Illustrious Women,	Porter & Coates.	Piper & Co.
Romance of the Revolution,	"	
Church History, Shedd,	"	
Happy Light,	Draper.	
Cast On,	Pres. Pub. Soc.	
Vale of Cedars, Aguilar,	Appleton & Co.	Lee & Shepard.
The Woman of Business,	"	
Only a Girl, Wister,	"	
The Drinking Fountain,	Lippincott & Co.	
Henry's Museum,	Nat. Temp. Soc.	
Religious Magazine,	H. B. Fuller.	
The Western Monthly,	L. C. Bowles,	Chicago.







frauded by agents and superintendents, who grow wealthy by dishonesty and guile. Permitted to resume their wild and wandering habits, further wars, most costly to the nation, are sure to break out on the slightest provocation. Occasionally, as in the Black Hawk war of 1831-2, dire necessity compels the red man to take the war-path. It is alleged that none could tell how that sanguinary conflict originated, and that it was probably forced upon the Sacs and Foxes, in the interest of broken-down politicians and speculators. Black Hawk, through the intervention of friendly whites, has published his own version of the story, and adduces wanton outrages and murders committed by the whites, in numbers sufficient to incite less inflammable and vindictive men than his compatriots, to avenge their injuries by force. That war cost directly—according to Mr. A. H. Jackson, of New York—\$2,000,000; and indirectly, in the destruction of property, employment of volunteers, militia pensions, etc., \$3,000,000 more—making a total of \$5,000,000, accompanied by the loss of 4,000 lives.

The Seminole war was the baleful excrement of African slavery. Fugitives were harbored by the Indians, who nobly refused to surrender them. Attempts at compulsion ensued. The army, the navy, the Floridian militia, and volunteers from other States, took part in the enterprise. The Seminoles never mustered more than 1,000 warriors. An Indian agent estimated the number at 500, of whom the greater portion—after a war of seven years' duration, and the expenditure of 15,000 lives, and \$100,000,000—were transported to reservations west of the Mississippi. The remnant, numbering about 300, still inhabit the Everglades, and boast that they were never conquered, notwithstanding the herculean efforts put forth to dislodge them. The difficulties with the Creeks, Cherokees, and other tribes, involved an aggregate outlay of \$1,000,000.

In 1852, an Indian killed a Mormon cow, worth \$10. Reprisal followed, then war, which lasted nearly four years, and sacrificed 300 lives, and nearly \$40,000,000. In 1864, the Cheyennes were falsely accused of stealing a horse, worth \$50. Out of that trivial affair sprang a war, that lasted about a year. At the same time the Sioux took umbrage at the establishment of a road in their country, in defiance of treaty stipulation, and in conjunction with the Cheyennes, destroyed nearly 1,000 people, and occasioned the expenditure of \$6,000,000. The Cheyenne war broke out again in 1867, in consequence of the burning of their villages by Gen. Hancock. It has cost 300 lives, from \$10,000,000 to \$15,000,000, and is not yet concluded.

On the Pacific slope, Indian wars have been conducted, within the last 40 years, at an aggregate cost to the country of \$300,000,000. In New Mexico, since its acquisition, three campaigns against the Navajoes, have incurred a bill of \$30,000,000. Enslavement of their women and children by the Mexicans has been the generating cause. Indian troubles in that Territory have increased its cost to this Government by at least \$150,000,000. Turmoils on a smaller scale in other sections of the country have been of frequent occurrence. The suppression of these, together with the satisfaction of claims for damages to private property, added to the expenditures before recited, amount to nearly \$1,000,000,000 in 40 years—about one seventh the cost of our late civil war. In nearly every instance, the burthen of the blame must in justice be laid on the shoulders of our own countrymen. Official blundering, and failure to fulfill treaty stipulations, gave rise to the present conflict with the Cheyennes, Arapahoes, Apaches, Kiowas, and Camanches. To destroy them utterly, would demand—the Seminole war being the standard—37,000 American lives, \$1,000,000,000, and the employment of 100,000 troops for ten years.

With such prospects before us, and with such overwhelming evidence of the inadequacy of present instrumentalities to protect and civilize the aborigines, and to maintain the faith and honor of the Republic, the inquiry is naturally suggested whether it would not be wisest and best to substitute another policy, looking to the enforced civilization of the Indians, and their ultimate absorption into the great mass of American citizens.

Col. Tappan, of the Indian Peace Commission, long resident in the Indian country, asserts, from the experience of official intercourse, and from full investigation of Canadian methods of administration, that the Indians are as easily managed, civilized, and governed, as other people, if justly dealt with, and legally protected. Our policy, in his opinion, and that of other competent observers, "makes the Indian an outlaw and vagabond, a victim of political speculation, and of combination, whose purpose is to rob the national treasury, destroy the Indians, acquire their lands, and obtain wealth and power."

Gen. Sherman expresses himself strongly in disfavor of the existing system, and with Gen. Grant's indorsement, recommends the transfer of the Indian Bureau from the Department of the Interior to the Department of War. "The army now gets all the kicks and cuffs of the Indian troubles," remarks the latter, "and can have no voice in the Indian management." Whether the transfer shall be made, Congress will soon decide.

Whether the decision shall be favorable or adverse, the true policy to be pursued towards the decreasing red men would seem to be relentless pursuit and complete disarmament, including deprivation of their ponies, in the first place. This can be effected while the severity of winter forbids locomotion, and confines them to ascertained localities. Then should follow the location of the several bands on ample reservations, where missionaries should be stationed to evangelize, teachers to instruct, and skilled artisans and farmers to acquaint them with mechanic arts, agriculture, and pastoral pursuits.

The experiment has been successfully essayed by Gen. Carleton, upon the Navajoes, of whom some 8,000, with a few Apaches, are living peaceably upon the Bosque Redondo Reservation, effectively engaged in manufactures and agriculture. Government aid has been liberally rendered, and with most gratifying results. The same remarks apply to the Yakima Reservation, in Washington Territory, of which the Rev. J. H. Wilbur, of Oregon Conference, is the United States Agent.

These, and other successful experiments, together with the civilization of the Cherokees and Choctaws, prove that the race is susceptible of Christian civilization. When that result is attained, through the adoption of the policy indicated,—what hinders that they should not be enfranchised, *seriatim*, when deemed eligible by Congress? Then all special legislation might surcease, and the citizen of Indian blood be left to competition in the struggles of life with men of other races, under legal conditions equally impartial. Justice requires neither more nor less. If, after that, the race should die out, the Republic may bow with submission to the dispensations of Providence, but without the blushing consciousness of guilt. Should they hold their own, in point of prosperity and numbers, none would have just cause of complaint. Or if they should disappear in the general national amalgam, there would then be nothing to evoke the wish that it were otherwise. John Randolph, of Roanoke, was not alone in the pride of an ancestry whose constituents were partly Indian. It would superadd to the components of American nationality the elements of bravery, endurance, and skill, of type and quality inferior to none on earth.

#### COMMUNION IN PRAYER.

Christ is exceedingly precious to the believer as the hearer of prayer. We do not want a friend simply to give, however abundantly; simply to talk to us, however wisely, or kindly, or beautifully. We want one to whom we can sometimes speak. There would be something wanting in the friendship which is simply receptive on the one hand and impartive on the other. Love must imply some interchange, not an exchange of values, nor a careful weighing of advantage, indeed, for love does not count costs. So while we can give nothing to Christ in exchange,—can pay nothing for the ten thousand blessings received,—there is exceeding comfort in the thought He hears me. Strong love springs up with the knowledge that He listens to my prayer. We may not know how He can—it is not necessary to be as wise as a friend in order to love him—the very thought of the ten thousand times ten

thousands who continually send up petitions to Him may be inconceivable. The multitudinous and conflicting cries and groans, the sad complaints and passionate implorings, the tender thanksgivings and rapturous praises and benedictions may bewilder our thoughts.

But it is nevertheless essential to the preciousness of Christ to us that He hear us, and attend personally to our wants. Prayer might be putting in a petition or an order at this office and a drawing of needed supply at a certain time or place. It might be making a deposit here to be drawn upon in another world—as travellers buy bills of exchange for use in foreign countries,—and this might answer for all purposes of freedom from guilt, safety from enemies, and entrance into heaven. But this would leave out one great essential of Christian prayer. They who ask what is the use of prayer, why we are required to ask for what we need, why God does not give all unasked, since He knows all before we ask,—they have yet to learn the inner life of prayer. Not the asking, so much as the communing. Not the drawing on the bounty of a benefactor; rather the talking with a friend. Not the obtaining forgiveness and salvation from God; rather the gazing into His face, the catching His breath, the transforming, transfusing power of His smile, the sweetly losing of self in Him. This is prayer. In this the soul experiences the blessedness of communion with Christ.

#### THE INSPIRATION OF GENIUS IN THE PULPIT.

Several statements in reference to genius, in the form of old sayings, have brought it into bad repute with some Christian men and Christian ministers. "Genius is always erratic." "A genius is short-lived," etc. Now the idea which these and similar sayings seem to embody is, that genius pays no regard to laws and regulations, and will soon exhaust itself in a fiery and unsuccessful race after immortal fame. Consequently every weak-minded mother who begins to think that her son, made after her own likeness, is a genius, also begins to feel the necessity of saving money to buy him a monument. With this misapprehension of the subject, many good people think that this creature called genius, must not be allowed to even enter the altar, and sit on the pulpit steps, lest it might produce a volcanic explosion which would overturn the pulpit, and blow up the pews.

We do not believe that genius is necessarily self-exhaustive. God is the infinite Genius, and is immutable and eternal. Many persons put into the class of geniuses have no genius; and there are others who are erratic, and soon exhausted, who are not largely endowed with it. The small class of real ones who have prematurely died, were cursed with other influences which constituted the unholy fire that consumed the casket. Sickly sentiments and morbid feelings have hurried some to the grave, while, so far as their real genius was concerned, they might have reached the age of Methuselah. Pure genius enables its possessor to grasp the higher laws of our existence, and of the universe; to pursue the holy work of our mission in a steady, upward flight towards the ultimately pure, and good, and beautiful. It lifts the soul above the fogs, and clouds, and miasmas of this world, to the regions of a pure atmosphere, of bright sunlight, and glorious visions. And need these healthy and vigorous, bold and sublime efforts of an immortal being destroy him, or injure any good cause? We have spoken of genius sitting on the pulpit steps. In many cases it never gets above that position. To most of those who raise the cry against "head-work," that sin will never be charged. Not every good man can give power to the pulpit; and it is a wrong to himself, to the Church, and to the world, to put him into a position for which he has scarcely the first qualification.

We assume, then, that the inspiration of genius should be an element of power in the pulpit, and that it is a very important element. This fact is clear to our own mind, that in the teeming brains of the great men of antiquity were the germs of all the great ideas and great events of the present. The thought involved in the fabulous stories of the gods that were said to speak from the ocean's depths, finds fuller and clearer expression in the transatlantic telegraph cable; nations speaking through the ocean's depths to each other, in a language which is destined to annihilate



earth's Babel towers, and fill the world with its living echoes. And these germs are found in the Word of God. The words in Nahum ii. 4, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like the torches, they shall run like the lightnings," doubtless applied to things in the past; but may there not be in this passage an idea of the present then not well understood by the mind of the prophet? Picture to yourself a modern war, the railroads employed in its prosecution, the cars passing each other in the city in the tracks near the depots, and then hurrying away in the dark hours of the night to carry expresses to other parts of the country, and the above passage would be a graphic and vivid description of the scene.

The Book of God contains more of the productions of genius than any other book extant; and we do not advance this idea to account for its eloquent and glorious character without admitting its inspiration, but with the strongest faith in its inspiration. God, being the infinite Genius, is the source of it to others; the Bible embodies it, and why should not the pulpit possess it, and use it for the glory of God and the good of man? When the pulpit is radiant with the light, and inspired with the spirit of sanctified genius, it is a great moral Pharos amidst the world's awful darkness and deep gloom, to direct the poor pilgrim to the star-chamber of God's eternal glory. By dwelling at so much length, and with so much emphasis upon this element of inspiration, we would by no means undervalue other and more important elements of pulpit power, of which we are yet to speak.

As one may not be a wit, and yet the cause of wit in others, so THE HERALD, though not learned, is the cause of much learning in that very scholarly, patriotic, and Christian sheet, *The Baltimore Advocate*. We have set it to studying Shakespeare, and after much reading and reflection on that poet, it comes to the conclusion, that "New England is very loving and forgiving indeed," and promises, if New England sues its pardon, to perform sacrifice to Jupiter. It has worshipped the heathen gods so long, that it naturally desires to keep up that usage. We can hardly encourage it in idolatry, and therefore must decline to recommend our ministers, in the South or here, to sue its grace. "New England is very loving and forgiving," not in "acted play" merely, but in earnest, providing the Southern Church show works meet for repentance; not before.

One would think, from the frequent harping of *The Advocate* on grammar, that Lindley Murray was a Southern slaveholder, — that being the only branch of study it seems to take to naturally, its Shakespearean researches having been forced on it by our quotations. It called the word "ungentlemanly," "Freedman's English." We showed, if this were the case, that the Freedmen were as correct in their grammar as in other good qualities. Our only error consisted in calling *The Advocate* "their latest organ." This it indignantly denies. "Certainly," it exclaims, "this paper cannot be described as the latest organ of Freedmen." It saw a dreadful falling off in its list, at the mere suspicion of such a conversion. The unreconstructed would leave it without a prop. We hasten to explain. It will be the latest organ that the Freedmen will ever get, all other sheets, even Brick Pomeroy's, being converted first. It is always "ungentlemanly" in its reference to these its brethren, and we fear will die in that state. May it be as perfect in grace and truth, as it assumes to be in grammar and Shakespeare.

Our friends in and about Boston will remember the memorial services at Music Hall, Wednesday evening the 11th inst. Addresses will be made by Rev. Dr. Lindsey, Rev. Messrs. H. W. Warren, and C. W. Cushing. Dr. Tourjee and the choirs of the Methodist churches in Boston and vicinity will conduct the music. It will be a memorable occasion.

The present state of the vote on Lay Representation assures the success of the measure. Though no corrected, and therefore certain report has been made, yet from the best sources at our command, we consider the vote to have stood up to last week, as follows: —

The vote of Maine was 45 for, 89 against. That makes the entire vote 6,413; 4,839 for and 1,574 against. This gives about thirty more than the required three fourths. This vote may be corrected, and probably will be. But it is not far from right. We hope the East Maine Conference will give a unanimous vote for the cause, and conclude the debate. It is able to do this: we trust it will be willing.

The contents of this number we think especially worthy of attention. There is a full report of the Middletown exercises, at the laying of the corner-stone of the Judd Hall, including the eloquent address of Prof. Newhall: Mrs. Willing's address before the Woman's Missionary Society is also given in full. Another portion of Father Kent's allegory should be read by every Methodist. He will find fifty years ago and to-day are wonderfully alike, no matter who says the old is better.

Several short religious articles from our clergymen will be

found in our editorial and other pages. We hope all our friends will like these and all the other good things, and get others to share the blessings they enjoy by making them subscribe for the HERALD.

Correspondence from New York, Ireland, and Turkey, was crowded out this week. It is all good enough to keep.

The General Conference of the M. E. Church, South, commenced its session last week, at Memphis. It will be an important session. We expect some sketches of its men and works from our experienced brother, Rev. I. C. Matlack. It is one sign of the change that has come over this country, when so radical an Abolitionist as this brother is a regular correspondent, in a Southern city, of the doings of the body that was for years the chief opposer of Abolitionism. As he returned to the Church, when it was purged of slavery, so may this body, purged of the like leaven, and all its effects, follow him to its old and only home.

BOSTON PREACHERS' MEETING. — Monday week a number of interesting reports were made of the progress of the work. Special interest was reported at Bay View, Gloucester, Rev. A. Sanderson, pastor. Several have been converted and the social meetings fully attended. At Hingham, Rev. Bro. Alderman, pastor, there was a good work in progress. Also at Riverdale, Gloucester, Rev. A. J. Hall, pastor, there have been quite a large number of conversions; 18 have been baptized since Conference. Bro. Piny Wood reported several cases of recent conversions in East Cambridge, and much spiritual and social prosperity. Bro. Dwight announced the conversion of two or three Roman Catholics. From Dorchester Street, South Boston, Bro. Stratton reported fifteen new converts and a growing interest in the social meetings.

At the door of Grace Church, during the lectures of Dr. M. Cosh, a retired Unitarian minister was engaged in distributing Unitarian tracts. It was a fine compliment to the orthodoxy of the lectures. He said he had been converted from orthodoxy to rationalism by a tract. He was advised to get another tract, and be converted back. "What tract?" he asked. "The New Testament." One passage in that book this course of conduct illustrated, the enemy sowing tares with the wheat.

AN EXCURSION FOR CLERGYMEN TO SAN FRANCISCO. — The hard-working clergy of New England might like to know that a Ministerial Excursion from Chicago to San Francisco, and to return, has been organized on terms within their reach. These are its leading features: Ticket for the round trip, for a clergyman, or any member of his family, \$118, starting from Chicago any day from June 15 to July 15, with the ticket good for 60 days after date. To prevent imposition, every applicant must forward satisfactory testimonials, to the fact of his being a clergyman, to Rev. H. D. Perkins, Joliet, Ill., who will gratuitously return a certificate, entitling the holder to purchase his ticket or tickets, at the only place where they can be had — the office of the Chicago, Rock Island and Pacific Railroad at Chicago. Permission is given to stop a few days, on returning, at Great Salt Lake City, and an excursion may be made to the Yosemite Valley, and the Big Trees, for \$40.

A careful estimate of the expenses for the round trip from Boston to San Francisco and return, including all expenses on the road and in California, makes it about \$370. This includes sleeping cars all the way, and supposes no reduction of fare between Boston and Chicago. But it likewise supposes that the traveller should carry his own provisions all the way, which is frequently done. It would be quite safe to allow \$400 for the trip, although the figures already given are considered large by experienced persons. Further particulars may be learned by addressing Postmaster, Keene, N. H. Could a congregation do better for their minister, or for themselves, than by procuring this delightful trip for their minister, which for the distance and advantages is the cheapest yet offered?

THEOLOGICAL SEMINARY. — At a meeting of the students of the Boston Theological Seminary, the following preamble and resolution were unanimously adopted: —

Whereas, Professor Thomas F. Leonard, having been employed to instruct the class of election in the Seminary, very unexpectedly gave his services as a donation to the school; therefore,

Resolved, That we hereby express our high appreciation of the character of the instruction given, our recognition of the serviceable talent, unassuming refinement, and practical experience of Professor Leonard as a teacher of vocal culture, and that in accepting this appreciable favor we gratefully acknowledge the interest and profit with which the tuition has been received.

W. F. CRAFTS, } Com. for  
C. S. NUTTER, } the Sem.

*The Transcript* had this note lately: —

"There were many new and striking illustrations of meanness in Mr. Alger's sermon yesterday morning."

The same day another daily quoted from the same sermon the statement that "the Methodists had got Dr. McCosh here to prop up a tottering faith."

This remark was probably one of the "new and striking illustrations of meanness" to which *The Transcript* referred. We agree in its judgment.

The little poem "Nursery Whirlwinds," in our last paper, should have been credited to Merry's Museum.

Professor Gardner, the New England soap man, has published his message to the people of the United States. It is a pamphlet of some thirty odd pages and includes facsimiles of letters from Lincoln and Grant, with testimonials from a host of distinguished men. The retiring and modest disposition of the Professor needed such a work to draw his hidden merits into notice.

The corner-stone of the Orange Judd Hall, at Middletown, was laid last Thursday, with apt speeches from Professors Newhall and Johnson, President Cummings, the donor, and others. It was a joyful and memorable hour. A full report of the proceedings will be found in another column. All the friends of the mother of our colleges will rejoice over this event. A new building has been erected every year for these last three years, and other costly improvements have also been made. The College was never in better condition, and no college gives better instruction, or superior advantages. A delightful location, admirable scholarship of the professors, agreeable relations among the students, a Christian influence, not sectarian but devotional, evangelical, scriptural, elegant and ample buildings, are among the great attractions of Wesleyan University. May its prosperity be greater and greater.

NOTE FROM BISHOP SIMPSON. — Dear Bro.: Will you allow me to answer in your paper the inquiries of correspondents touching church dedications and other extra services. Owing to the death of Bishops Thomson and Kingsley, a greater responsibility devolves upon the remaining Bishops, and I am advised by many friends, both in the ministry and membership, to decline, at least for the present, all invitations for extra services. I feel it my duty to do so; and I trust this general note will be accepted, instead of individual replies to numerous correspondents. M. SIMPSON.

#### PERSONAL.

Rev. Dr. True is engaged in this vicinity and elsewhere, in completing the subscriptions necessary to finish the memorial chapel at Wilbraham. Twenty thousand dollars are needed. Three quarters of this amount is pledged, conditional on raising the whole amount. We hope our brethren and friends will give him the necessary help, so that the subscription shall be concluded before Commencement, and the beautiful memorial of the patriotism and faith of the Wesleyan graduates be completed.

Mrs. Willing, of Illinois, produced a very fine impression in her addresses in this city and vicinity. She is a lady of culture, taste, and power. Her command of her audience is complete. She is invited in many directions, and has the entrée, cordial and earnest, to all our leading churches. She is sister of Rev. Dr. Fowler, of Chicago, and wife of Rev. Mr. Willing, Presiding Elder in the Rock River Conference.

Rev. Mrs. Van Cott begins soon a series of meetings, at the Clarke Street Church, Chicago, the seat of the last General Conference.

Rev. O. H. Call requests us to state, that his relation to the New Hampshire Conference was effective, and Bishop Clark transferred him to the Kansas Conference, and stationed him at Spring Hill before the session of the New Hampshire Conference.

Rev. Mr. Conner and his fraternal Association is gone. The attempt to imitate Theodore Parker, proved a miserable failure. The remnant of the Parker Fraternity sent his remnant an invitation to unite with them, because, they said, it was desirable to have as many national organizations as possible kept up; though how absorption is keeping up an organization, they did not show. The Parker Fraternity is very near its end. The only audience of any size that gathers in this city to hear Christian truth assailed, in the spirit, but without the talent of Mr. Parker, is at the Music Hall, and that is growing beautifully less. Rev. Mr. Conner is a man of talent, and if his failure will only bring him to see and confess that the only popular, as the only true Gospel is that of Evangelical Christianity, he will not have experimented in vain. May he come to this only Light, eternal and divine.

Rev. D. De Vinne has published a valuable octavo on the "Early History of the Irish Church." It is full of fresh information, showing how good an anti-Romanist Patrick was, and the early Irish Church, and how, and when it was led astray. It will be for sale at J. P. Magee's, a crown octavo of 228 pp. for \$1.50. As Bro. De Vinne has done this needful work in his old age, we hope all our brethren will help him by buying a copy. They will find it worth a good deal more than their money. It will be of great help to them in the coming conflict with the Papal power.

Mr. and Mrs. David Martin celebrated the 50th anniversary of their marriage, golden wedding, at the residence of their son-in-law, Rev. S. Y. Wallace, on the evening of April 21st. Quite a large company assembled. Mr. and Mrs. Martin were among the original members of the Free Will Baptist Church, at the organization, 23 years ago. That little band of twelve has become one of the largest and most influential churches in our city, with a membership of 800. Prayer was offered by Rev. T. Carter, of the Methodist Church. It was a pleasant season.

#### The Methodist Church.

##### TROY CONFERENCE SESSION.

The 38th annual session of the Troy Conference, was opened in the M. E. Church in Burlington, Vt., Thursday morning, April 23, 1870, at 9 o'clock. Bishop Ames called the Conference to order, and desired Bro. A. A. Farr to conduct the religious services. The sacrament of the Lord's Supper was then administered to the members of Conference and others present.

These concluded, the Bishop requested Chaplain McCabe to sing one of his stirring religious songs, and then ordered the calling of the roll of members. The Secretary of the



last session, W. R. Brown, being ill, was not, and will not be present. Homer Eaton, Assistant Secretary last year, called the roll, and was then elected Secretary.

Bro. Eaton has served as Assistant Secretary some eight years, and is intimately acquainted with the work. He requested the appointment of M. Hulburd and G. C. Thomas assistants. One hundred and thirty answered to their names at this first call.

The usual standing committees were appointed and one special on the observance of the Sabbath. Among the standing committees we have had one on the State of the Nation. It now took this name, on Political Reform.

The Bishop announced the transfer of a number of brethren, mostly from the Vermont Conference. Several of these had been supplying charges in our work during the past year.

Taking up the question, who remain on trial? in calling the names of those of the first year, one brother had not appeared before the Committee of Examination. His Presiding Elder stated that he had been in "Old Ti" (Ticonderoga, N. Y.)—that he had had an extensive revival, and succeeded in building a church, where one had been needed for more than thirty years. He might have said for more than sixty years. There was a society seventy years ago. From the first it embraced good families—persons of considerable character. At an early day it furnished preachers and preachers' wives, but for some cause has maintained but a sickly existence for many years.

It is due to the brother to say that he appeared before the Committee afterward, and passed a respectable examination.

All the classes for literary examination were called, and most of them disposed of.

The reports were generally highly favorable.

The lists of supernumeraries and superannuates were taken up, and mostly passed through. Some of the first were changed to the worn-out list, some were returned effective, and two located.

Thursday evening was given to the cause of education. Dr. Lindsay made the principal address.

Friday morning. A prayer-meeting at eight o'clock was very well attended—no bad preparation for the Conference work.

The first business in Minute work, was to finish the lists of super.

A report of the Committee on the Boston Theological Seminary, recommended that the Conference favor the merging this institution in the proposed Boston University. Dr. Lindsay explained, and the report was adopted.

A report from a Committee of last year, charged with the duty of reporting a constitution for an Educational Society, was presented, and the Conference was addressed by C. C. North, esq., and Professor C. W. Cushing. The former showed us how a sum of a million of dollars might be raised, the interest of which would do wonders for the education of Sunday-school children. If there had been time, it might have been an appropriate question to ask, Why not expend what shall be raised all along in the twenty years, and let the generations that shall follow provide for those that shall then need help?

A resolution had been adopted that the vote on the Restrictive Rule, touching the matter of Lay Delegation, fixing the time for Saturday at 10 A. M., and the mode by ballot. A resolution was now introduced and adopted, to allow those who were not present at that time, to deposit their ballot in an envelope, endorsed with their name, with the Secretary, to be counted with the rest. Subsequently it was moved to reconsider the vote, fixing the mode, so as to take the vote *visu voce*, allowing each man five minutes to explain his reasons for his vote. A motion was made to lay this upon the table. On this, Dr. J. E. King undertook to discuss the question, affirming that the Conference had not generally given much attention to the subject, and really had not definite opinion upon it; inferring that in view of this, the wise course would be to follow those Conferences which had so generally gone for the measure. Notwithstanding he was repeatedly called to order, and the point of order sustained by the chair, Dr. J. T. Peck followed on the same side. R. Meredith replied, and several times brought down the house, when he affirmed that means had been taken to induce young men into voting for the measure, because they were watched, and would be marked, if they should now vote so as to defeat the measure, likening it to the means taken to control the votes of the Irish peasantry. (Bro. M. is an Irishman.) The motion to lay upon the table prevailed.

I think it safe to say that a large majority of the Conference favor Lay Representation. But many are dissatisfied with the plan proposed, and still more with the *modus* that has appeared in the discussion. In several respects the cause has suffered from its friends in Troy Conference.

This matter closed, the examination of effective Elders was taken up. Troy District passed, and the Albany District was begun.

Friday afternoon was devoted to the taking of statistics.

The meeting in behalf of the Church Extension Society, Friday evening, was in every respect a success. The speaking of Dr. Kynett and the singing and speaking of Chaplain McCabe, were in their best vein. There had been set to this Conference as our quota to be raised for this cause, \$2,500. The sums reported from the different charges, amounted to about \$2,100. If the pledges of this shall be redeemed, the whole amount will be made up.

Saturday morning. The Bishop, in addressing the candidates for full connection, departed from the usual course, and taking up the several questions to be propounded to the young men,

gave an explanation and commentary upon each. On the points of speaking too long and too loud, he told them that *pungency* was the important element in effective public ministrations of the Word. There was much of pungency in the Bishop's remarks, and none who heard them, young or old, ought soon to forget them. A wonderful power in the land would the Methodist ministry be, if these questions, prepared by the fathers of the Church, should be daily pondered and answered in the fear of God.

The voting on the vexed question of the day, after the excitement of the day before, passed off very quietly. Ninety-six votes were cast against the proposed change, and eighty-four in favor. There will probably be some additional votes before the Conference closes.

On Saturday afternoon a court was organized, and held for the trial of a member of the Conference accused of drunkenness. The case was so clear as to require but little beyond the proper forms according to ecclesiastical law. He was expelled. The case is suggestive, and should teach some valuable lessons. The accused came to us in 1866, from North Carolina. He had been a member of that Conference, and professing to be a zealous Union man, thus accounted for some irregularity in the manner of his coming before us. From the first year there have been reports of his intemperate habits; and at different times, he has been arraigned on charges, and acquitted, until he sank so low that there could be no possibility of his escape from conviction. He then surrendered his parchments, but did it while being warned that he would be called to answer at the Conference for his misconduct. He had consummate assurance of face, and volubility of tongue, and some thought he had talent. I venture to say that after this, there will be greatly modified opinions expressed upon the last point.

The Bishop preached an excellent sermon on Sabbath morning. "With what measure ye mete it shall be measured to you again," was his text. He applied it to governments and to individuals, and finally to ministers. He is reported to have said that if a law is not so sustained by public opinion that it can be enforced, it had better not be upon the statute-book. Your reporter failed to receive the statement, but as it is an opinion not uncommonly expressed, I may simply say I wholly dissent. If a law be so dead upon the statute-book that *nobody* thinks of enforcing it, it might perhaps as well not be there. And yet it might be of some use. A law enforcing some great moral principle, may be so in advance of public opinion that for the present it can rarely if ever be enforced, and yet, in connection with the efforts of those who would like to see it enforced, it may help to educate the public mind, till there shall be a public opinion that will sustain it.

Monday morning. The examination of effective elders which had been begun on Saturday, was finished. A smart debate sprang up upon a resolution reported by the Committee upon the observance of the Sabbath. It took strong ground against holding camp-meetings over the Sabbath, unless they could be held with gates closed so as to allow none to enter on the Sabbath.

Monday afternoon was devoted to the Sabbath-school anniversary, and the evening to the cause of Temperance. Both these departments of Christian effort are advancing among us. While much remains to be done to make the Sabbath-school all it should be, still it is a cause of devout gratitude that preachers come more and more to regard it as a part of their appropriate work, and that our members are coming more generally to feel that here they too should labor, and at the same time to entertain more intelligent views upon the subject of the salvation of children and youth.

A wonderful thing is this Methodism. Churches for a long series of years maintain only a sickly existence, disheartening to preachers, and equally so to those members who have any true conception of what the Church should be. At length, under some favorable concurrence of circumstances, sometimes, indeed in a manner unaccountable, except that Jesus reigns on earth as well as in heaven, a work of salvation is wrought that changes the whole face of things.

Tuesday morning. This question of Sabbath camp meetings came up again. After considerable discussion, in which brethren ventilated their opinions pretty thoroughly, that resolution was laid upon the table. It was argued on one side that to refuse to hold camp-meetings over the Sabbath, was equivalent to refusing to have any at all, as the people would not think it worth the while. The case on its real merits was a part not reached. Some of our brethren seem to attach an undue importance to camp-meetings, while another class may seem to undervalue them. The contest seemed to turn upon the question between these. And yet, as to the real value of camp-meetings, there is probably less difference among brethren than they imagine. The utility or inutility of these meetings being held on the Sabbath, is to be determined in view of the breaking up of the regular services, including the Sabbath-schools, in all the churches of the region affected by the camp-meeting; as well as the question of Sabbath desecration, by the multitudes who make it the occasion of riding for mere amusement.

The business of Conference has proceeded with considerable rapidity, and we should probably have closed somewhat sooner than we do, but for some difficulty in manning the work properly. Some of our most available men are in agencies, and two others have expected to be transferred to other Conferences.

Our collections are mostly in advance of former years. The missionary collections amount to nearly eighteen thousand dollars.

Three of our members have died since our last session. One a superannuate in the West, another in the same relation in the East, and another from the effective ranks.

Memorial services were held Tuesday afternoon. The services were peculiarly solemn and affecting. Two were in early middle life. The other was one of the veterans of the Anti-slavery conflict, Bro. M. Bates, whose name will be remembered by many of the elder readers of THE HERALD in that connection.

At about half past five we received our appointments, and the Conference closed. P. R. H.

#### MASSACHUSETTS.

ASSABET is a "right smart place." Its membership has tripled during the last year. We are just completing the purchase of a place of worship.

TAUNTON.—Rev. L. B. Bates, pastor of the First M. E. Church, Weir Street, baptized 32 persons Sunday, 20 by immersion and 12 by sprinkling. A number were received into the fellowship of the Church. Since the 1st of March 100 have been received. The revival has increased largely the attendance upon the Sabbath-school, and upon the public congregation. Jesus is still with us to save.

#### MAINE.

SWEDEN.—Rev. A. H. Witham writes: "God has been graciously visiting us with revival power on this charge. Some few souls at Denmark have sought Christ, and at North Lowell a blessed revival interest has been enjoyed; a goodly number have been converted, and joined the class; also, at East Lowell, God has visited us with a blessed ingathering of souls to the fold of Christ. During our revival at this place, two quite aged persons were converted; one woman over 70 years, and a man 84 years. Thank God, the gospel has still power to save—as the young men, and the middle-aged, and young girls, and middle-aged women can testify. On Christian Hill quite a number have sought the Lord; a class has been started, and God is with the people. There has been a precious revival work in the "Christian" Church, and Congregational Church. While they unitedly labored for souls, God gave them a precious revival interest and many were converted to God. We trust the work will still go on, until multitudes who are far away by sin, shall be brought nigh by the "Blood of Christ."

SOUTHPORT.—The Lord has visited this charge with the outpourings of His Holy Spirit. The spirit of revival has been with us through the entire year. Many "whose harps have long been hung upon the willow," are again marching in Immanuel's army. Thirty-three have joined the class and nearly half of them are promising young men. To God be all the praise.

BIDDEFORD.—The Methodist Society in Biddeford have recently sold their church and lot for five thousand dollars, reserving the bell and organ, which have been removed.

The church which has stood twenty-three years, was much out of repair, and too small to accommodate the increasing congregation, and the lot was too small to admit of much enlargement.

The society is well united in their enterprise, and will soon commence erecting their new church on the corner of Foss and Pool Sts., where the parsonage now stands, which is to be removed.

The large and increasing congregation now meets for Sabbath service in the City Hall, but hope to remove to their new vestry before cold weather.

The society made their pastor, Rev. S. F. Wetherbee, a donation visit, a few evenings since, presenting him with about two hundred dollars cash.

#### EAST MAINE.

UNITY CIRCUIT.—For a long time a spiritual drought had rested upon this circuit. Some of the members of the Church began to fear they should never more see souls converted in Unity. They had been greatly weakened by deaths and removals. At our last Conference the circuit was left to be supplied.

In September last the Presiding Elder of Rockland District furnished a supply in the person of Bro. Charles E. Knowlton, a young local preacher. He being a man of strong faith and zealous for the cause of Christ, threw himself at once with all his energy of soul into the work. God honored his labors and gave him favor with the people.

Leading business men in the place have become favorable to religion. Some fifty on different parts of the circuit have professed saving faith in Christ. Among them are several heads of families. Thirty have joined class, and the probability is, a number more will do so, and the good work is still going on.

On the evening of the 22d inst., members of the Church, and friends numbering seventy-five, met at Unity Village, and spent the hour very pleasantly with Bro. Knowlton, leaving him funds to the amount of \$62. Several engineers and railroad men presented Sister Knowlton with \$21.

As a token of appreciation of Brother K.'s labors, the following resolution and request were presented by Bro. Charles Taylor, and passed by a unanimous vote.

Resolved, That the untiring zeal with which Bro. Knowlton has labored since he has been with us, for the advancement of the cause of religion, deserves the sincere thanks of this community. And we hereby request that he be returned to us the year ensuing.

#### THE VOTE ON LAY DELEGATION.

Previously reported:—

Conference.	For.	Against.	Total.
66.....	4,794	1,235	6,029
Maine.....	45	39	84
Total thus far.....	4,839	1,274	6,113



## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

**PACIFIC MISSIONS.**—The American Board has accomplished great things by her missions in the Pacific. At present it is doing but little more than meeting the running expenses of the *Morning Star*, and supporting several families of American missionaries, some of whom have been long in the service, while others have retired from active duty. The sixty native churches, and the entire body of native pastors and preachers receive no aid from the Board. Nearly thirty thousand dollars in gold, given last year for various Christian objects the sending forth of five foreign missionaries to the regions beyond, and the employment of a native Chinese to labor among his immigrant countrymen, express the love and devotion to the cause of Christ of the native Christians of Hawaii.

**NOBLE LIBERALITY.**—The Presbyterian Church on Fifth Avenue, New York, L. R. Hall pastor, contributed last year to the cause of missions, forty thousand dollars, equally divided between the domestic and foreign. There are many Methodist churches that can and ought to contribute as much annually to missionary purposes, and it will be done when the Church undertakes in earnest to convert this world to Jesus Christ.

**THE MISSIONARY ADVOCATE.** We have frequently called the attention of our readers to the *Missionary Advocate*, and have urged our pastors and Mission committees to see that a copy of this excellent work is placed in each family connected with our Church. This ought to be done—and done at once. The *Advocate* is improving. Much more editorial labor is bestowed upon it, and it is now a live sheet, full of well selected, valuable missionary intelligence. We hope it will soon be enlarged to eight pages, which, we doubt not, will be done at an early day. We say again, don't fail to see that each family in our Church has a copy of this valuable missionary paper.

**ITALY.**—The Presbyterians are doing a good work in Italy. Rev. Dr. Revel writes to their Board of Missions, giving important information respecting the *Vaudais Church*, or as he calls it, the "Ancient Presbyterian Church." He says that "God has opened the way for us to sow His word of life; He has raised up for us laborers ready to work devotedly in his field; He above all, raised up for us friends ready to lend us a helping hand, and to encourage us to go forward. We have twenty-six fine stations of evangelization from Sicily to Venice, in some of which the audiences number more than four hundred. We have a theological seminary, containing fourteen scholars. We have in the field ninety-two laborers, ministers, unordained evangelists, male and female school teachers." He asks this important question,—"Can not the reunited Presbyterian Church in America seal her glorious reunion by deciding to furnish a solid and permanent support to her humble sister in Italy, the Vaudais Church, that she may be efficiently sustained in this great and arduous conflict where she is fighting in the front rank of the battle?" He calls for more laborers and funds. When will the M. E. Church establish a mission in Italy? She should have one there strongly manned to-day.

**PRAYING FOR THE CONVERSION OF THE WORLD.**—How few prayers are offered for the conversion of the world? One of our Bishops said recently that during one of his entire episcopal tours, he did not hear a single prayer offered, either in the public or social meeting, or in the family, for the conversion of the world. Jesus prayed for the world; should not all Christians do the same? And St. Paul says let "supplications, prayers, and intercession be made for all men." Are ministers doing their duty in this matter?

**PROSPECTS BRIGHTENING.**—Rev. Samuel V. Leech, in a sermon before the Baltimore Conference, recently, said—"In Italy, 'the garden of Europe,' Germany! cradle of the Reformation, Russia, enfolding zones in her boundaries, Turkey, where the crescent wanes, South America, where our Conference representative pleads for missionary reinforcements, Mexico, on whose soil one hundred Protestant congregations to-day worship in peace—everywhere God seems to be changing for the better the face of the moral world. Everywhere the blood of Jesus is sealing a multitude no man can number."

**INDIA AND CHINA.**—The work of God is steadily progressing in these great fields of missionary labor. India and China are strangely thrown open to the Gospel, and the Church is invited, yes, urged to take them for Christ. She must do it, or prove recreant to her trust. How the work is progressing there, we may learn something from the following letter of Rev. J. M. Thoburn, to our Mission Rooms at New York:—

"I may say also that in the midst of many trials God is giving us prosperity. The *Christian Star*, just received, reports over one hundred baptisms during the month of October. We had a most interesting Quarterly Meeting on the Anarcha Circuit three weeks ago. Fifteen adults were baptized, and, best of all, some were baptized with the Holy Ghost. We also had an interesting Quarterly Meeting in Gurukul, held in the old town of Brunnager. Our new chapel was dedicated on Saturday, a large congregation being present. The meeting was continued on Sunday, and the congregation was larger than on the previous day; at one service one hundred and eighty were counted within the walls, while each of the six doors was blocked up by the crowds from without. Among those inside were twenty girls from one of our schools. Three years ago, when our native preacher first attempted to preach in the street, he was hoisted out of the town. The change in public feeling has been wonderful, and is an unmistakable indication that the way is being rapidly prepared for a great work of grace."

**MISSIONARY REPORT.**—The Fifty-first Annual Report of the Missionary Society of the M. E. Church has been received. It is a valuable document, and contains a vast

amount of important information. It should be read and studied with care, especially by the pastors. They will find information in it they can use to advantage in the missionary concerts, and at other times. Our Missionary Society has become a great power in the world's evangelization. It was organized in 1819, and its contributions for that year, were \$823.04. The last year it contributed \$629,868.20. In 1819, its contributions amounted to three tenths of a cent per member—in 1869, to over sixty-five cents per member. Its contributions for the fifty years of its existence, amount to \$8,565,469.87, being an average per year of \$171,800.40, and an average per member of eighteen cents and nine tenths. We say to every pastor, be sure and obtain a copy of the Report.

## GENERAL INTELLIGENCE.

## BAPTIST.

**UNION OF THE CHICAGO CHURCHES.**—A large meeting of Baptist ministers and laymen was held in Chicago, on the 31st of March, to consider the formation of a permanent organization in which all the churches of the city should be united to carry out denominational enterprises. "Rev. Dr. Hague gave an account of the great success and usefulness of the Boston Union in concentrating, systematizing, and strengthening denominational effort in that city. It was also a means through which the membership of the churches could become acquainted with each other; and such a union was particularly necessary for Chicago, where so much is attempted and accomplished." A committee was appointed to take the matter into advisement.

The Baptist church in Paris is not allowed to immerse converts in the Seine, or in public anywhere. As their place of worship will not admit a baptistry, they are obliged, in baptizing a convert, to bring in a large box for that purpose.

## CONGREGATIONALIST.

Dr. A. L. Stone carried back to San Francisco not only the \$25,000 which he sought as an endowment for a Chair in the Theological Seminary there, but also pledges which will, if redeemed, amount to as much more. On the first Sabbath after his return the pulpit and church were decked with flowers and vines, in honor of his safe arrival.

The Andover Conference met last month, when an essay was read by Rev. Wm. F. Snow, favoring the participation of women in the public and private work of the Church.

In Berkshire County, Mass., in 1829, there were 26 Congregational churches, and 28 pastors. Now there are 33 churches and 14 settled pastors. Five churches have no regular service, and 10 have less than 50 members each. These mountain towns are settled only by farmers; and, as Massachusetts cannot be a farming State, the population has drifted away to the towns or to the West.

## EPISCOPAL.

Bishops Cox and Huntington have joined in issuing an urgent appeal to the Churchmen of the five Dioceses in New York State, for aid to Hobart College. A permanent fund of at least \$50,000 is needed, to prevent the crippling, if not early dissolution, of the institution. One layman has offered \$15,000, in stock, if the \$50,000 is raised. We trust the appeal will be promptly and freely responded to.

The ladies of three parishes of Syracuse, N. Y., have formed a society, known as the Church Sisterhood, for the purpose of providing teachers for mission-schools, caring for the sick, and preparing garments for the destitute. The wife of Bishop Huntington is at its head.

## ROMAN CATHOLIC.

**CONVENTS IN ENGLAND.**—Mr. Newdegate has introduced a bill in Parliament, authorizing the Government to inspect the convents:—

The convents are prisons. They are built, as every one may see, almost strongly enough to stand a siege. High walls, massive doors, formidable fastenings, grates and bars of portentous solidity—are these things the favored instruments of liberty? Or are they the habitual weapons of tyranny and oppression? The convents are prisons; at least, "the show of their countenance doth witness against them." Women enter them under compulsion; remain in them under severe, and even terrible restraint; and disappear from them entirely, leaving no trace behind. It is well known that convents in this country are in communication with convents abroad, and that refractory nuns, or young women who have not yet taken the conventual vows, and about whom unpleasant inquiries are made by friends or lovers, are removed to the Continent; out of reach, sometimes forever out of reach, of all whom they love. As if to give special point to Mr. Newdegate's arguments, only a few days before he raised this question in the House, an unsuccessful attempt was made to remove a young woman to some fresh convent-prison in France. Happily, the pursuit of her friends, and her own vigorous resistance, baffled the attempt; but no one who heard her cries for help resounding through the hotel where her spiritual guardians detained her for the night, could well believe that this "bride of heaven" voluntarily "sought the refuge of the cloister." These unlicensed prisons are being multiplied in England at a rate which even *The Times* considers "startling." In 1830 there were no monasteries in England, and only 11 convents. There are now 69 monasteries, and 233 nunneries. The increase has been very rapid of late, 71 convents and 14 monasteries having been added within the last seven years. They ought to be regularly inspected and reported upon. Every person who enters them ought to be clearly and satisfactorily accounted for; and every inmate who may desire it should have the opportunity to regain his or her liberty regularly afforded. Till this is done, Rome is above law in England. We have not dealt with the question on Protestant grounds; not that we are ashamed of Protestantism, or unwilling to bear its reproach. We firmly hold that the Romish system is nothing less than a gigantic conspiracy against the liberties of mankind, spiritual and temporal. But as Englishmen, and having regard only to the great principles of liberty and justice, we desire to record our solemn protest against the prerogative claimed by the Church of Rome to detain men and women at her pleasure—to enjoy powers and immunities which are not conceded to any other corporation, or to any individual, in the realm.—*London Watchman.*

## MRS. WILLING'S MISSIONARY ADDRESS.

When I go about the streets of great cities, and look into the faces of the people,—faces furrowed with cares, faces like tombstones, written all over with sorrows, faces tramped as hard as a highway, by the hoofs of pain and oppression, faces like petrified vices, not a finger-touch of God left whole on them,—when I glance across the sea, into the thieves' quarter of London, the human sewers in Paris, to China, where even the waters swarm with immortals, to India, where people are crowded, and packed, and crushed together, my heart cries out in weariness, "Will Christianity ever leaven all this lump? Will Christ's kingdom ever come?"

Missionary work is the legitimate business of the Church. It is simple obedience to the plainest command of the Master, His last—His climax, "Go ye into all the world, and preach the Gospel to every creature." It is a grand embodiment of Christian sympathy and sacrifice. It is a religious gymnastic, necessary to the soul's health. Without it, no matter how finely we talk of faith, hope, and charity, we cannot enter heaven. Christ cared enough for the lost, to give His life for them. "If any man have not the spirit of Christ, he is none of His."

Macaulay attributes the vitality of the Romish Church, to the fact of her having in her pale, room and use for the energies and talents of all. She provides quiet for mystics, wars for the martial, prayers and penances for the pious, political schemings for diplomats, libraries for scholars, mock miracles for the ignorant. She makes largest use of the sympathies and strength of women.

If the Christian Church would conquer the world, she must conscript all right forces.

The men of the Church have had the responsibility of planning and managing its missionary work. This has, of necessity, stimulated them to earnestness and intelligence in missionary affairs.

The children are under drill in the Sunday-school Missionary Societies. The hiatus in the plan is supplied by these Women's Missionary Societies.

This new movement calls into service the sympathies and energies of women;—a force acknowledged immeasurable, recognized and used by Christ and His apostles, employed to immense advantage by Romanists, but too often neglected by Protestants.

It opens for this unused energy, a field that no other agency can enter. Only women can teach heathen women. If we were to send male missionaries by the regiment, the women of pagan lands would be utterly unhelped, until Christianity battered down the caste walls that imprison them.

This Society proposes to send women where men can never go, to the homes of heathen women. It proposes to send them to a class the most powerful, and the most needy.

You remember that saying of a Romish priest, so often quoted, "Give me the training of your children till they are ten, and I don't care who has it after that." You know how assiduously Catholics work to keep their own little children under their hand, and to get the teaching of those of other people. Their war on our public schools demonstrates this. The little children of pagan lands are kept under the hand of the mother. All her strength goes to the work of holding them to her religion. Shut out of the social life that is so much to us, shut out of the beautiful book world where we go to rest us from the drudgery and cares, she has only this channel for her energy. The world over, it is the mother that gives bias to the character. It is the woman's hand, weak and blundering as it is, that fetters each generation to the vile effete past. It is the woman's hand that holds the idol upon its pedestal. Let our women convert heathen women, and the salvation of the world follows inevitably.

We intend to send our missionaries where men may never go; to those who have most power over society, and to the deepest sufferers from the horrors of paganism. Paganism beats men with rods, but it beats women with scorpions.

Everywhere, the wide world over, except Christianity lifts her up, the woman is a slave. She is born under ban. If she slips through the fingers of death that clutch after her at her birth, she is under sentence;—doomed to contempt, ignorance, neglect, hatred. In the palmiest days of Rome, when grand men lived, and grand epics were written, the women were so bruised and broken under the power of even that most beautiful form of paganism, that the Senate was obliged to pass a law to hold them in life. Suicides of women were so common, the rulers were obliged to threaten their modesty, to keep them from killing themselves. The terrible fact holds in India to-day. The lives of women there are so empty and worthless, they will fling them away, just out of spite. Contrast hers with your life, Christian lady. Made of the same stuff—capable of as strong fears, as intense loves. If a hand were thrust in at the door to wrench you suddenly out of life, how many, and how tender the cords that hold you, and that must be broken. Cords reaching away to the old home, where white-haired parents wait and listen for words from their child—to the homes of brothers and sisters, where your name is uttered with sweetest sympathy—to your own home, where a noble man merits your love, and where tiny fingers cling so strongly. That woman, down there in the dark, her life is so worthless, she will throw it away in a little gust of temper.

Enthusiasm is all that is lacking for the conquest of the world. There are numbers, money, brain enough. Zeal only is wanting.

This lack the Woman's Foreign Missionary Society proposes to supply by setting women talking, reading, and praying, in the interest of missionary work.

I doubt if women gossip as much as many think. An infinity of housekeeping and baby-tending cares, keep them from lounging about stores, offices, and railroad depots. Yet they often waste words upon very trifling affairs. We must talk about what we are busy upon. If one is kept hemming ruffles, she must talk about ruffles. Set women raising money for the conversion of pagan women, and give them the responsibility of its outlay, and you may be sure where two feminine heads are bent together, Satan's kingdom is suffering, instead of somebody's reputation. The talk of the mother shapes the thought of the child. Let the women talk about the wretchedness of the heathen, as they will when this work stirs their hearts, and there will be no lack of missionaries a generation hence. Their sentiments may smoulder for years in the hearts that open toward them, but they will kindle a fire, that will sweep over Paganism as the billows of flame sweep over our wild prairies.

We mean to give their enthusiasm for this cause permanency and growth, by giving them missionary reading. The best pens of the Church have not been busy upon this work. Missionary reading has been too dull, and dry, and statistical. We mean to give the women warm, earnest facts, gathered



up by their own missionaries. Goethe said Balzac dug his stories out of a woman's heart. We intend to dig from the hearts of pagan women, a literature to stir the hearts of Christians.

What women talk and read about, they cannot help praying for. Women's prayers are like the voice singing in silence, that came to the prophet after the earthquake, the whirlwind, and the fire. Good men reverence their power. Bad men tremble before them. When the books are opened, they will have no small credit for the good done in this world.

Within ten years, the dungeons of pagan women have been opened to Christian teachers. Romanists, ready always to crowd through every door, the least ajar, where there is power to be gained, are sending them their white-bonneted women by the hundreds. Protestant women, gleaming after the reapers, will gather means to send of their number, those who are fitted and ready for this noble work. This new lever in the hands of Christian women, will pry up to the light those old systems of wrong. Then shall dawn the day of the blessed Lord Christ.

## The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**EARLY ROSE POTATO.**—This excellent variety of potato has now been before the public for the past two seasons, during which time it has attained a popularity unrivaled in the history of the potato.

It has now become the standard variety for earliness, quality, and productiveness.

All who have given it a fair trial, are more than satisfied, and are loud in its praises.

Its average yield, as far as heard from the past season, has been from 200 to 250 bushels to the acre; which is an extraordinary yield, considering its earliness, as it is a well known fact, that late varieties generally produce larger crops under the same cultivation, than earlier ones; owing to the reason that they have a much longer season of growth.

In earliness it is nearly two weeks ahead of the Early Goodrich. I do not claim that its final ripening is much, if any, ahead of the Early Goodrich. But I do claim that it is that much earlier in size and quality for the table. In quality it is scarcely equalled by any other variety. It has a peculiar fine, rich, delicate flavor, that I have never seen excelled.

Unlike the Early Goodrich, it cooks through quick and evenly. I have never yet seen one with a core at the centre.

The potatoes grow to a remarkably large and even size, and there are but a very few small ones. It retains its superior cooking qualities in a remarkably eminent degree. I find that mine cook as dry now (March 15th) as they did at digging time. This is contrary to my experience with all other early varieties.

I would caution those who intend to plant the Early Rose next season, against using too much seed. A series of carefully conducted experiments, during the past two seasons, has convinced me that there is great danger of overseeding. If this potato ever deteriorates, either in quality or yield, I predict that this cause will tell upon it quicker than any other. Owing to the extraordinary high price of seed, there has been but a very small amount used; generally but a single eye in a hill. The cheapness of the seed now no longer makes this necessary. So soon as the usual amount of seed is planted, we shall begin to hear complaints of the hills being full of small potatoes, and that the quality is not as good as at first. The reason of this is, that if but one or two eyes are planted in a hill, they each throw up a strong, vigorous plant, which rapidly pushes ahead, and soon assumes full proportions. The tubers set strong, and not too many of them; consequently reaching early development. On the other hand, if too many eyes are planted in the hill, and all grow, not only must the plants keep up a struggle among themselves for light, air, and nourishment, but each will set its natural number of tubers, which from lack of room and nourishment, must of necessity be small.

The result of my experiments has convinced me that two eyes are sufficient for each hill. Last season I planted 27 barrels of Early Rose, cut to pieces of two eyes each, using but one piece in a hill. The hills were 2 feet 10 inches apart each way. Cut in that way it took 1½ barrels to plant an acre; making 18 acres planted with the 27 barrels. I harvested 3,850 bushels of the handsomest potatoes I ever saw. This was an average of 214 bushels to the acre.

I am so well satisfied with this, that I shall plant in the same manner the coming season, although the price of seed is only one fourteenth as high as last season. If the seed cost nothing, I should use but two eyes in each hill.

**SEVENTY-FIVE POPULAR FLOWERS** and how to cultivate them. By Edward S. Rand, Jr., J. E. Tilton & Co., Boston. This is a very attractive and useful volume, from the fertile pen of one of the best writers on the subject of floriculture. It is just such a book as thousands want who have a small garden, and wish to learn how to manage the various plants they cultivate, or those who have never indulged in such a luxury, and wish to try their hand at the art of raising flowers. We advise all who have a square rod of land to procure it. The ladies will be especially interested in it.

**WORK FOR THE SEASON.**—Corn, both for grain and for fodder, should be planted as once. We always like to have nearly all the field crops planted before the twentieth of May. The King Philip, Dutton, and Porter, are good varieties.

For fodder use sweet corn, if it can be procured at a reasonable price.

The best variety of sweet corn, for table use, is Burr's Improved, for late.

**BEANS** should be planted just as soon as all danger of frost is over. Among the best varieties, are White's Early and Mohawk. For pole beans, Giant Wax, Livia and Lenia.

**TOMATO** plants should be set out by the 20th, in well prepared hills.

**STRAWBERRY BEDS** should surely receive attention before they get into bloom. If the ground is well covered, cut out narrow walks, so that in fruit time, the pickers can get about without destroying the fruit. New beds, if not already set, should be at the earliest possible day. Just before a storm is an excellent time to perform this work.

**GRAPE-VINES** should be tied up.

**PEAS** should be hoed as soon as they are two inches high.

**FLOWER GARDENS** should not be forgotten. Dig in a good coat of manure.

**POTATOES** should be planted early, if possible.

**WALLS.**—Let all the stones be laid up that have fallen down into the mowing.

**Sow radish seed.**

**Sow lettuce.**

**Sow beets and carrots** for stock purposes, rather early. Turnips will do well a little later.

**LAWNS** will need to be cut soon.

**T. B. W. asks,** "What is the most profitable field bean to raise for the Boston market?"

The Pea bean sells the best and brings the highest price, but is not quite so sure to ripen as a larger white bean, called the Marrow bean, by some, and Blue-pod by others. We should not advise the planting of any colored bean for that purpose.

The crop is not a certain one, however.

We are not able to tell what ailed your cow, but will pass the letter over to one better posted than we are, and see what information can be had.

## The Righteous Dead.

**CELESTIA HENDRICK**, wife of Capt. Stillman Hendrick, died in South Deer Isle, Me., Dec. 6, 1869, aged 23 years; also, Jan. 1, 1870, **FANNIE WARREN**, aged 19 years; also, March 8, 1870, **PURVIS WARREN**, aged 17 years.

These were all daughters of Capt. David and Jane Warren. A husband, three little ones, and a dear friend, near and dear, were left to mourn the early death of Celestia. But since her death, angels have come and plucked one of these little buds, and borne it aloft to bloom on the bosom that gave it life. Little Jennie died April 13, 1870. Mother and child rest together.

Mr. Hendrick's sickness was brief, but severe. Though unconscious of her rapidly approaching dissolution, we doubt not she was prepared for that event. Fannie, too, was suddenly and unexpectedly called away. In one short week, she who, from childhood, had been the picture of health, strength and cheer, died. Her sickness was painful, indeed; but, even when struggling with death in its most cruel form, she was enabled to testify of abiding faith in the dear Redeemer. Phenie's soul gradually gained the winning hand of consumption. Reason, as undisturbed to the last. She died as few have ever died. Celestia knew not of death's approach; Fannie, conquered, in a short, but agonizing struggle; but it was Phenie's to gain gradually an ascendancy over the terrible monster, and finally to triumph gloriously.

No one ever wonders at the careless indifference, or the brutal insensibility of the dying infidel; and when the strong man, impelled by love of country or of fame, or of both, and heated with the excitement of battle, rushes undaunted into the very jaws of death, even the world does not account it a mystery; but when a frail and timid female, having unshaken faith in the truthfulness of all the Bible teaches, not only of rewards, but of punishments also—with a young heart not hardened with sin, in her own peaceful home, clustered about with loving friends, and blessed with everything desirable to make one happy in life, can be sick without complaining, and die without feeling, the world must marvel and wonder. If there be no Divine reality in the religion of Christ, such a phenomenon must ever remain an inexplicable mystery. Such a triumph as the Christian gains in death can only result from the removal of those causes which render death terrible to the sinner; and nothing but Divine and holy religion can remove them. Let the infidel attempt to account for the peaceful death of the righteous in any other way, and he will fail to satisfy even his own mind, much less the minds of others. Never will the memory of the saintly appearance and heavenly converse of Phenie be effaced from the minds of those who saw and conversed with her during the last stages of her sickness. Never will that prayer, framed with her dying lips, be forgotten by the weeping friends who stood by the bed of her triumph. Her father, taking her by the hand, said, "Phenie, are you afraid to die?" She answered, "Afraid to die? No, father, I'm not afraid to die." For a few moments she was quiet, and then in joyful accents exclaimed, as though the veil of flesh had already been removed, revealing God with outstretched arms, extending to receive her, "My Heavenly Father, take me." "Blessed are the dead that die in the Lord." S. L. HANCOCK.

In Atkinson, Me., on the 25th day of January, 1870, at the age of 63 years, **BENJAMIN HODGINS**, the wife of Thomas Lyford, and, after a brief illness, fell asleep in Jesus.

Something more is due to the memory of this estimable lady, than the mere announcement that she is gone. One whose virtues were so prominent, whose charities were so general, whose influence was so healthful, and who was so universally beloved, cannot pass out of the circle of her kindred and friends, and die without feeling, the world must marvel and wonder. Mrs. Lyford was a Christian. In her religious belief and connections, she adopted the views of Mr. Wesley, and was for many years an esteemed member of the Methodist Church; and while warmly and sincerely attached to her own denomination, she indulged no prejudices fostered by bigotry or sectarianism, and she recognized as her brothers and sisters all who love our Lord Jesus Christ. The principles of her religion were practically developed in all the relations of life. She made her home attractive by her cheerful devotion to the best interests and happiness of all. Her warm sympathies and active benevolence sought out, and befriended the children of sorrow and of want. The Apostolic injunction, "Use hospitality, one to another, without grudging," was ever beautifully illustrated in this household. The needy were never turned empty away, and the wayward stranger never failed to find here an open door, and open hearts.

The missionary in his labors, and the preacher on his circuit, often penetrated the journey of the day to reach this refuge of the weary, or, as it was proverbially said, to find "Phenie's rest." In her home, the weary was sincere and faithful; was a kind and obliging neighbor, and enjoyed the respect of all who knew her. She was endowed with more than ordinary intellectual gifts, and possessed much energy of character. She was a judicious counselor, and her judgment and opinions were deferred to with confidence, and by none more than by her husband and children. For the last few years she had been deprived of her natural sight, but her visions of the heavenly rest were ever clear and bright; and at last, when Death threw over her his dark shadow, in the triumph of her faith she could exclaim, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." T.

Another preacher's wife has gone. Died, at South Athol, April 16, 1870, **MARIA L. MITCHELL**, aged 50 years, wife of Rev. Randall Mitchell, of the New England Conference, and daughter of Major B. Jones, of Lunenburg.

Sister M. was converted when but about 15 years of age, from which time forward she was faithful to God, looking to heaven with bright anticipations as her final home. Blessed with a good education, she was employed as a teacher for a number of years. In February, 1844, she became the wife of Rev. M., sacrificing her bright worldly prospects for the toil and hardship

of an itinerant life. She has been a sufferer for years, but more steadily since December last. She conversed freely, and with great composure, of her departure, expressing strong confidence in God, and hope of everlasting life. Her natural diffidence and physical infirmities compelled her to seek retirement, so that her real ability was known only to a few; but her work is done, and all that was mortal of her now rests in the family burying-ground at Lunenburg. "Precious in the sight of the Lord is the death of his saints." Athol Depot, Mass., April 29, 1870.

**JOHN F. ADAMS**, eldest son of Rev. J. W. Adams, of Winchester, N. H., was instantly crushed to death, on Wednesday, the 27th inst., by slipping between a freight-car and the platform of the freight-depot. He was 15 years of age.

The awful intelligence came just as Mr. Adams and wife were about to sit down to tea with one of their church-members in the neighborhood. The loss of this sweet-spirited boy falls with crushing weight upon the afflicted parents, and casts an unusual gloom over the community. Prayer is solicited that the lesson of this providence may be learned and obeyed, and that grace may prove stronger than nature.

**MARCH 6, 1870**, died, in Lisbon, N. H., aged 20 years and 11 months, **MRS. LIZZIE A. MURPHY**, wife of Mr. W. C. Murphy, of Sharpsburg, Pa., and eldest child of Bro. G. W. Bryant, formerly of the N. H. Conference. She spent nearly three years at the N. H. Conference Seminary, and while there, she was converted to God. She united with the Church at West Windham, N. H., and at the time of her death she was a member of the Baptist Street M. E. Church, Pittsburgh, Pa. Her afflicted friends are comforted in their sorrow by the evidence they have that she has departed to be with Christ, which is far better. At the time of her decease her only child, a son, was but 8 months of age, and for the residue of his career he is to mourn the loss of a tender mother's care. K. S. STUBBS.

**LUKE SAWYER** died in Hartford, April 17, 1870, aged 60 years and 6 months.

Bro. Sawyer was forty years a worthy member of the M. E. Church, twenty years of which time he was without the privilege of the Church of his early choice, there being no Methodist Church in Hartford (where he always lived) for that time. Though deprived of her means of grace, so highly prized by him, yet his love for her never abated. He intelligently died, his only grief being bread to his family, but to educate his children for usefulness. One of his sons, Rev. Wesley C. Sawyer, is now a member of the New England Conference; and no father ever gave a son more cheerfully to the ministry of our Church. To him, indeed it was a joy to give an offspring to stand on Zion's ever-widening walls, there to win souls to the Redeemer's kingdom. He studied intensely the growth of the M. E. Church, and gave of his means to assist in enlarging her borders, and prayed for her purity. As a husband, father, citizen, he acted well his part. As a Christian, he died as he lived; sweetly trusting in Jesus. W. W. C.

**Sister HANNAH JOHNSTON**, wife of Bro. Thomas Johnston, died in Bremen, Jan. 28, aged 49 years and 3 months.

Quiet, but consistent, her life spoke loudly to the world for nearly thirty years. To encourage us to fear no evil in the hour of death, she left this dying testimony: "I am going home to rest. God is round about me." Round Pond, April 25, 1870. C. H. BRAY.

**GILBERT M. STARRS** was suddenly summoned from earth to glory on the morning of Friday, April 22.

Though but 26 years of age, he had, by his rare abilities, and earnest Christian activity, won such esteem as is accorded to but few, and the tidings of his death, by accident, at his place of business, filled our city with mourning. He was converted at the age of 20 years, and became connected with the Wesleyan Methodist Church, of which he was ever after one of the brightest ornaments. Important official responsibilities were thrust upon him, and he adorned every position to which he was called. On the evening previous to his death he uttered, in plain, a very thrilling testimony, which will never be forgotten by those who heard it. Scarcely had we seen him as happy, though he had been cheerful. In the morning he left his pleasant home, attired in a shroud. "Good-bye," as he crossed his threshold. An hour or two later, he entered the Father's house on high. Thousands gathered in and around the church, at his funeral, filling its audience-room and vestries, and crowding the adjacent streets; and few eyes were dry. Providence, April 23, 1870. J. E. C. SAWYER.

**Resolutions on the Death of the Late Gilbert M. Starrs.**

In view of the sudden removal, by death, of our beloved brother and associate, **GILBERT M. STARRS**, late Treasurer of this Society, we, the official members of the Wesleyan Methodist Episcopal Church, do hereby resolve: 1. That having enjoyed the privilege of knowing him intimately, both in private and public relations, we desire to express our appreciation of the remarkable purity and nobility of his character. In all our intercourse with him, we never knew him to utter a word, or perform an act in the slightest degree inconsistent with his Christian profession. His life was a beautiful exemplification of the power and excellence of the religion of Jesus; and his prudence and ability, in the discharge of every responsibility, were as rare as his religious devotion. We mourn for a friend whose worth cannot be overestimated. The Church has lost one of her most useful members. His memory is precious.

2. In profound sorrow we bow to the will of our Heavenly Father, knowing that He is always kind, although His providence is often mysterious and inscrutable. Although our loss is unreplaceable, yet will we not complain, but seek a higher consolation to our Master's service, that we may, with His help, be enabled to copy the seal of our brother, who, after so glorious a warfare, has been so called to rest.

3. To the deeply bereaved widow, mother, and sister of our departed friend, we tender our most heartfelt sympathy, commending them to the loving care of the God of all comfort, and praying Him to grant them, in fullest measure, the consolations of His Spirit.

4. These resolutions shall be placed upon our records, and copies of them shall be given to the family of the deceased, and sent to Zion's Herald for publication.

J. E. C. SAWYER, Committee.

JACOB F. MURPHY, Committee.

RICHARD LOWE, Committee.

Providence, April 25, 1870.

On the 23rd of April, 1870, the Wesleyan Academy Sunday-school passed the following resolutions:—

Whereas, the Oliver of all life, in His wise providence, has taken from us one whom all have loved, and all now cherish, —

Resolved, That, in the death of **WILLIAM F. NAYLOR**, we have lost a kind schoolmate and loved friend, whose endearing qualities had won our regard.

Resolved, That we extend our hearty sympathies to the bereaved mother and many friends, and commend them in their deep grief, to Him who alone raises them that are bowed down, to Him in whom Willie placed such implicit trust.

Resolved, That we sympathize with the many friends in New Orleans, and the Felicity Street Sunday-school, of which he was a former member.

Resolved, That a copy of these resolutions be sent to Willie's mother, and published in Zion's Herald, New York and New Orleans Christian Advocates and Springfield papers.

LESTER S. HILL, Committee.

WILBRAHAM, Mass., April 25, 1870.

**DAVID SHERRMAN** died in Pomfret, Ct., April 5, 1870.

Bro. Sherrman, for over thirty years, was a good man. For many years he has been standing among the trustees and stewards of the Church. His home was a welcome home to the itinerant. To his companion and children, he says, "Do not mourn for me, for we shall not long be separated." The Church will greatly feel his loss; but we feel that was our loss, was his everlasting gain. N. GOODRICH.

Eastford, April 19.

**Mrs. JEROME HIGGINS**, of Wallislet, departed, through three long years of sickness, to the land of life and health, April 5, well assured of her Father's love and welcome.

Grace enabled her to endure a mother's sorest trial, to leave six parentless children to the orphan's Judge and Father, and to the world, and to say, "Thy will be done." A. J. CHURCH.

**PRELUDER**—Died, at Clarens, Switzerland, March 28, 1870, Rev. ARTHUR C. FOST, formerly Professor in Wesleyan University.

At a meeting of the Eclectic Society, the following preamble and resolutions were unanimously adopted:—

Whereas it has pleased an unerring Providence to remove by death one conspicuous for distinguished talent, and the prominent positions he had occupied in the Church; therefore, —

Resolved, That, as a society, we bear no small part of the affliction which, by this sad bereavement, has fallen on the community and the Christian Church.

Resolved, That as students, we emulate the high and faithful scholarship which in college laid the foundation of his success in after life; as men, the noble qualities that everywhere secured him respect and affection; as Christians, the firm trust in a loving Saviour that guided him through life, and sustained him when earth was fading from his sight.

Resolved, That we sympathize with his stricken family in their deep sorrow, and commend to them those consolations of religion which the deceased, in his sacred office, was so often called to impart.

Resolved, That we wear our badge draped for thirty days, and that copies of these resolutions be transmitted to the friends of the deceased, and to the members of the other college fraternities.

EDWARD H. RICE, Committee.

M. P. HATFIELD, Committee.

A. P. PALMER, Committee.

Middletown, Ct., April 20, 1870.



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## The Secular World.

## REVIEW OF THE WEEK

**DOMESTIC.**  
In the Massachusetts Senate, on the 5th, the ten-hour bill, which has been so long under discussion, was finally rejected. On the following day, the divorce bill was postponed.

While the American Medical Association, in Washington assembled, declined to give its hand to the negro doctor, Senator Revels, the successor of Jefferson Davis in the U. S. Senate, has almost had his hand dislocated by the hearty shakes of Boston's best society. If ever we felt thankful to God for His countless mercies, and for the way in which He brings down the proud and exalts the humble, it was when we saw a colored man occupying the honored position that Senator Revels has done in our aristocratic city, the past week.

Washington has three Republican candidates in the field for Mayor.

The Lima Rock Bank, Me., was broken into, on the night of the 3d, and \$30,000 stolen. All but one of the robbers, however, have been arrested, and most of the stolen money secured.

The Secretary of the Interior has expressed his willingness to have a conference with Red Cloud and the hostile chiefs of Dakota.

The State officers of Connecticut were inaugurated, on the 4th, with considerable pomp and parade. Ex-United States Senator Lafayette S. Foster was chosen Speaker of the House, and General Harlan Sparker *pro tem.*, of the Senate. Governor English, in his message, berated the Fifteenth Amendment in no measured terms, and said that the mockeries of elections held in the Southern States, under the bayonet of the General Government, are a sufficient commentary on the liability of the abuse of such a power. There would be no need of the bayonet, but for the sentiments which the Governor advocates. On one point, however, the Governor is sound. He states that in Connecticut, last year, there were 491 divorces granted, a greater number than in any previous year, and he declares that public sentiment demands reformatory legislation in that particular. The Bible settles that, and many other questions, conclusively; let us go back to it.

The weather since May came in has been remarkably salubrious in this part of the country. All traces of winter are gone, and vegetation is progressing with satisfactory rapidity and promise.

## GREAT BRITAIN.

The Times of the 5th deprecates the woman's rights movement in the House of Commons, recently, and does not believe that the women of England are at all in sympathy with it.

At the Queen's levee, on the 4th, John Jay, the American Minister to Austria, was presented to Her Majesty.

The steamer Scandinavian, which sailed on the 5th, took out a cargo of London Arabs, or street boys, for Canada, who are to be provided for.

The Government offers a free passage in transports, which are about to sail for Canada, to all dockyard laborers who have recently been discharged, and who wish to emigrate.

## FRANCE.

The Gaulois says there is a rumor that M. Ollivier will soon exchange the Ministry of Justice for that of Foreign Affairs, made vacant by the resignation of M. Daru.

There has been great excitement in Paris about the assassination plot, and over 2,000 arrests have been made. The Government has issued an official announcement invoking the High Court of Justice to make public investigation into the facts. A re-

port is being freely circulated which makes the astounding declaration that a number of the conspirators have confessed to their connection with the conspiracy.

## ROME.

The successive diplomatic protests made against the Papal programme, have powerfully reinforced the numbers and power of the opposition in the Ecumenical Council.

## NEWS NOTES.

A rebellion has broken out among the Rhingish tribes, on the shores of the Caspian Sea.—The Greek troops are still hunting for survivors of the band of brigands who murdered the foreigners.

Bills establishing a new government for the Red River Territory have been introduced into the Canadian Parliament.—It is denied that John Bright will resign his seat in Parliament.—The Manchester (England) Chamber of Commerce is satisfied that the production of cotton is now commensurate with the consumption.

## EDITORIAL NOTES.

Senator Revels had a reception at Governor Claflin's, last Saturday evening. It was a new sight, even in Massachusetts, to see her most distinguished citizens presented to a colored Methodist preacher, who holds a high political station. Mr. Revels bore himself very handsomely. He is a light gentleman, of easy manners, self-poised, and ready in conversation. Among the gentlemen presented to him, were Drs. Kirk, Peabody, Patten, and Miner, Oliver Wendell Holmes, Hon. Peter Harvey, Wm. Lloyd Garrison, Rev. Messrs. Twombly, Prentice, Mars, Fulton, and Grimes, the Speaker of the House, and President of the Senate, Charles W. Slack, J. M. S. Williams, Oliver Warner, Geo. W. Ruffin, Lewis Hayden, and other men of mark. It was a deserved honor. In company with the Governor, and Judge Russell, he visited the Winthrop St. M. E. Church Sunday evening, and made an interesting address. On Monday morning the Senator attended the Preachers' Meeting, and made a brief address.

Rev. J. T. Edwards has resigned the principalship of the Providence Conference Seminary. He is expected to take charge of the Chamberlain Institute, New York. He has done very finely, and will be greatly missed from New England. Success to him in his new field.

Charles H. Breed, esq., of Portland, died suddenly, at the United States Hotel, in this city, aged forty-six. He was a prominent member of the Chestnut Street Church, and much beloved in that city and in Lynn. His funeral was attended at the last city, and was very largely attended.

## Marriages.

In Newton, April 26, by Rev. C. S. Rogers, assisted by Rev. Dr. Wellman, Rev. Benjamin Gill, of the N. E. Conference, to Miss Lucy E. Whitman, of Newton.

In Beverly, May 1, by Rev. O. S. Rogers, Joseph Standley to Miss Lucy E. Bane, both of Beverly.

In Hudson, April 18, by Rev. L. B. S. Brewster, Arnold L. Kemp to Miss Alice Whitman, both of Dover; also, April 27, Thomas C. Loring to Miss Elmina A. Moulton, both of Hudson.

In Shelburne Falls, May 1, by Rev. E. W. Virgin, Thomas B. Shaw to Miss Isabelle Latham, all of S. Falls.

In East Windsor, Conn., April 23, by Rev. J. C. Allen, Harlow A. Lord, of East Windsor, to Miss Kate M. Rudy, of Haddam.

In Haverhill, Mass., April 25, by Rev. O. W. Scott, Henry P. Stocker, of Wardboro', Vt., to Miss Amelia White, of Haverhill.

In East Livermore, May 1, by Rev. D. Waterhouse, Rev. S. D. Brown, of the Maine Conference, of the M. E. Church, to Miss Addie E. Billington, of East Livermore.

In Berry, N. H., May 3, by Rev. C. M. Dinwiddie, A. K. Keet, of Melrose, to Miss Kate M. Dinwiddie, of Berry.

In Holliston, N. H., April 11, by Rev. O. W. Scott, Seth B. Griffin, esq., to Miss Abbie Nowell, both of Holliston.

At the Parsonage of the M. E. Church in Marlow, by Rev. A. L. Kendall, April 23, George A. Barron, of Richmond, N. H., to Miss Stella C. Hall, of Stoddard; also, April 27, Charles R. Washburn to Miss Susan E. Kildar, all of New Alstead.

In Westboro', April 18, by Rev. W. A. Nettage, of Spencer, David N. Adams, to Miss Lizzie White, both of Westboro'.

In Westfield, West Parish, May 4, by Rev. George Whitaker, James H. Fox to Mrs. Anna Eliza Cook, all of Westfield.

In Colechester, West Chester Society, May 3, by Rev. A. Palmer, Edwin L. Kenyon to Miss Beaul, both of Colechester.

In Empire City, Cal., April 5, by Rev. Thomas Cookson, E. D. Giddings, esq., of Empire City, to Mrs. Augusta A. Hill, of Bangor, Me. [No cards.]

## Deaths.

In Lynn, May 1, Ruth Mudge, aged 83 years and 9 months, widow of the late James Mudge, mother of Z. A. Mudge, and of the late James and Thomas H. Mudge, of the New England Conference.

VAGUE HE has suddenly become a household word, simply because it is curing the suffering public of all diseases arising from impure blood, which many other remedies have failed to reach. It is justly called NATURE'S REMEDY, being composed exclusively of BARK, ROOTS, and HERBS. Its action upon diseases is really wonderful. It may be given to an infant with perfect safety. See advertisement in another column of this paper.

DR. GREW'S HAIR RESTORE has been used in his practice for more than a quarter of a century, with invariable success. The managers of the Boston Medical Institute have recently placed this valuable article in the market, and we are glad to learn that its virtues are acknowledged wherever it has been tried. It is the best and only preparation that has stood the test of time and experience, and proved worthy of public confidence. For sale by druggists generally.

## Business Letters received to May 7.

Wm. G. Baxter; Elijah Campbell, S. J. Carroll; S. S. Gross, S. O. Goodrich; J. W. Lee; G. W. Mansfield, I. May; Rufus Perkins; C. G. Robbins, F. Ryder; E. S. Snow, B. L. Cayer, W. H. Stuart; J. J. Teasdale; J. Wilson.

## Methodist Book Depository

## Money Letters received from April 23 to May 7.

C. V. R. Austin, D. K. Andrews, J. W. Atkins; J. W. F. Barnes, John Bunting, C. P. Berry, J. M. Bean, D. L. Brown, W. H. Burnham, E. S. Baldwin, Moses Brown, E. S. Brown, H. G. Babcock, S. K. Brown, C. M. Brewster; C. S. Cooper, M. P. Colby, N. Camp, M. A. Collins, J. Currier, D. Chase, J. W. Cole, S. W. Cooke; Geo. De B. Stoddard, T. W. Douglas, D. S. Steel; J. B. Freeman, O. H. Fernald, D. Field, N. Flak; C. E. Godfrey; S. Hicks, P. A. Holman; C. H. Kimman; E. L. Latham, H. A. Lord, J. A. Latham; J. Moore, I. D. Miner, E. O. Medbery; S. K. Nicholas, K. Newman; A. M. Osgood; B. Paine, A. A. Presbury, H. O. Pomeroy, W. J. Pomeroy, W. D. Parsons, B. F. Parker; N. N. Retch, W. E. Raybold, G. G. Robbins; R. O. Sessions, L. Sanderson, Thos. Smith, W. H. Starr, C. W. Sawyer; G. A. Tyrell, J. Thurston, W. Turkington; W. Wignall, A. C. Webber, D. A. Wharton, S. F. Whidden; R. Young, A. Yates. JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

## Acknowledgments.

BRO. HAYDEN:—I wish to acknowledge, that in addition to the expression of sympathy, and the performance of every needed service, during my sudden and painful bereavement, I was on Saturday last presented with \$121.50, by friends in Winchester, to meet the expense of burying the mangled form of my precious boy, in Bellevue Cemetery, Lawrence, Mass. May they feel that, inasmuch as they have done it unto the least of Christ's servants, they have done unto Him; and may He reward them as we can never do. J. W. ADAMS.

Rev. B. F. Paine and wife, of Cornish, Me., acknowledge a pleasant donation visit from friends, on the 26th of April, who left them \$25, and other valuables, which with other gifts during the year, swells the amount to \$60.

## Church Register

## HERALD CALENDAR.

## CONFERENCES THIS MONTH.

East Maine . . . . . May 12. Simpson.

## POST-OFFICE ADDRESSES.

Rev. N. L. Chase, Manchester, N. H.  
Rev. H. G. Day, East Topsham, Vt.  
Rev. N. D. George, Oakdale, Mass.

THE STERLING CAMP-MEETING will begin Monday, Aug. 29, and continue till Saturday, Worcester, May 5. L. CROWELL.

MISTAKE IN MINUTES.—Rev. D. D. Hudson, instead of being admitted on trial, was transferred from the Philadelphia Conference as an Elder. L. CROWELL.

PROVIDENCE CONFERENCE MINUTES.—CORRECTION.—Through my mistake, or that of some one else, Rockville, Conn., was not credited with amount paid preacher. The whole estimate was promptly paid, and my wife and myself were made the recipients of several rich and beautiful gifts, a few days before we left. Providence, May 6, 1870. J. W. WILLET.

BOSTON THEOLOGICAL SEMINARY.—The Anniversary Exercises will be held Monday, Tuesday and Wednesday, the 23d, 24th, and 25th instant.

Monday and Tuesday, the Examination of Classes.  
1. Monday, at 7 1/2 P. M., in Bromfield Street Church, the Annual Session before the Missionary Association, by Rev. J. T. Gracey, a returned missionary from India.  
2. Tuesday, at 10 o'clock, in the Seminary Building, the Annual Meeting of the Trustees.

3. Tuesday evening, in Bromfield Street Church, the Sermon before the Graduating Class, by Rev. Cyrus D. Fosk, of New York.  
4. Wednesday, at 9 A. M., in Bromfield Street Church, the address of the Graduating Class.

The Alumni, and others interested, will please take notice of a change in the time of holding the Anniversary Exercises. W. F. WARREN.

THE TRUSTEES OF THE EAST MAINE CONFERENCE will hold their annual meeting in the vestry of the M. E. Church in Rockland, on Thursday, May 13, 1870, at 1 o'clock P. M. ALBERT CRONCE, Secretary.

NORWICH DISTRICT PREACHERS' MEETING.—The above meeting will be June 6, so that brethren can attend that and the "National Camp-meeting." Geo. W. BARNETT.

THE BOSTON SUNDAY-SCHOOL AND MISSIONARY SOCIETY OF THE M. E. CHURCH will hold its second anniversary at Tremont Temple, on Monday afternoon, 23d May, at 2 30 o'clock. All the M. E. Sunday-schools of Boston and vicinity are cordially invited to take part in the exercises.

Distinguished and interesting speakers will address the audience.

The music will be under the direction of able and accomplished leaders.

As a fall house is expected, it would be advisable that the schools be prompt, so as to secure the body of the hall. Geo. S. HARRIS, Chairman.

HENRY FURNAS, Secretary.

THE FOURTH NATIONAL CAMP MEETING of the M. E. Church, for the promotion of Christian holiness, will be held in Ashbury Grove, Hamilton, Mass., commencing Tuesday, June 21, and closing Friday, July 1, 1870.

The National Camp-meeting Association will have charge of the spiritual interests, and the Ashbury Camp-meeting Association of the secular interests of the meeting. Everything will be done to make this, with the blessing of God, as glorious and as beneficial to the churches as either of the previous meetings.

Let every pastor, and all the people, make early preparation to attend and stay through the meeting. Full particulars in future papers. For special information, apply to James P. Magee, 5 Cornhill, Boston.

T. P. RICHARDSON, Pres. Ashbury Camp-meeting Assoc.  
JAMES P. MAGEE, Treas. " "  
JOHN G. CARY, Sec'y " "  
Rev. J. S. INKIP, Pres. National Camp-meeting Assoc.  
Rev. Geo. HIGGINS, Sec. " "  
April 28. 17.

FALL RIVER DISTRICT STEWARDS' MEETING.—The District Stewards of the Societies in Fall River District are requested to meet in the Centre Church, Taunton, on Monday, May 23, at 10 o'clock A. M. Will the pastors of the churches in the District please call the attention of the Stewards to this notice? S. C. BROWN.

## Business Notices.

## USEFUL EMPLOYMENT.

As often is by no means sure.  
They toil in the most useful field  
Who daily labor for the cause;  
The choicest fruit their work will yield.  
If they are trained with proper care,  
The "Useful" be when they are men;  
And in their country's honor share.  
While peace throughout the land shall reign,  
Thus FEMMO for the Boys is trained.  
To keep them "Clothed" from head to feet,  
Whose name is now a household word.  
Corner of Beach and Washington Street.  
Is 1 May 12, 11

F? CONSUMPTIONS.—MANY HAVE BEEN HAPPY to give their testimony in favor of the use of "Widder's Pure Cod Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Dyspepsia, and all diseases of the Throat and Lungs. Manufactured only by A. R. WILSON, Chemist, No. 166 Court Street, Boston. Sold by Druggists generally. May 12, 11

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J. B. LIPPINCOTT, Philadelphia.

W. B. KEEN & CO., Chicago.

Extract from Note from Mrs. Mary D. James, Trenton, May 24, 1870.

"I pronounce your book EXCELLENT, both as regards music and poetry, and I can say, I have never seen a more beautiful book filled with good pieces—I mean both sentiment and good poetry. I see no thing but what is sensible as well as pious." May 12, 3m

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We look upon it as one of the most valuable contributions made to Sunday school literature for years. — *Presbyterian Sunday-school Teacher*.

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